

CATHOLIC SCHOOL

Journal

Ed. R. H.
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v.53
no.9

In This Issue:

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NOV 2 1953

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The Motu Proprio on Sacred Music

Cyr de Brant

Teaching Foreign Languages in the Elementary Schools

Sister Georgiana, S.P.

Problems of Catholic Education in the Philippines

Very Rev. Msgr. Osmundo Calip

Making Their Catholicism an Intelligent Possession

Rev. John F. Mueller, S.M.

Christmas Dramatizations

For All Grades



In PAROCHIAL SCHOOLS everywhere...

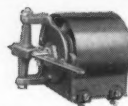
COMFORT and ECONOMY

with

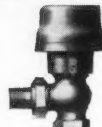
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D-104 Unit Ventilator
Damper Operator



V-111 Unit Ventilator
and Convector Valve

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S. S. Summerfield, mechanical engineer,
both of Dubuque.

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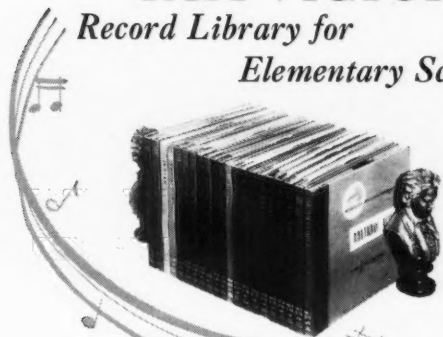
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JOHNSON *Automatic Temperature and*
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MANUFACTURE • APPLICATION • INSTALLATION • SINCE 1885

For Greater Classroom Interest *in your music program*

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A BASIC RECORD LIBRARY for the classroom, comprising classical, traditional, and contemporary music selected and organized for teachers by leading authorities in the field of educational music.

The Library consists of 21 albums, 83 records, 370 compositions, recorded on nonbreakable records. *All albums are available separately.* A complete set of teaching notes provides suggestions for use of each composition. Covers such activities as Rhythms; Singing; Listening; Rhythm Bands; Singing Games; Folk, Patriotic and Christmas Songs; Indian Music.

Now used in thousands of schools in all 48 states.

RCA VICTOR Albums for books of "A Singing School"

TEN ALBUMS, *available separately*, of RCA Victor Records recorded from material in songbooks of "A Singing School," published by C. C. Birchard & Company, Boston, Mass.

The recordings offer a wide variety of the best in elementary music, and have been acclaimed as superb models for young people in the development of a singing program. Albums are available for each of the first six grades, for the Junior High grades, and for combined grades (I-IV, I-VIII).

Leading artists of the Robert Shaw Chorale provide perfect examples of intonation, phrasing, articulations, and ensemble singing.

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The Record Library for Elementary Schools and Albums of "A Singing School" are recorded on 45 rpm as well as 78 rpm records.

EDUCATIONAL SERVICES

RCA VICTOR



DIVISION OF RADIO CORPORATION OF AMERICA, CAMDEN, N. J.

MAIL COUPON FOR COMPLETE INFORMATION

EDUCATIONAL SERVICES, Dept. 29W
Radio Corporation of America,
Camden, N. J.

Please send me additional information on

- ☐ RCA Victor Record Library for Elementary Schools
☐ "A Singing School"

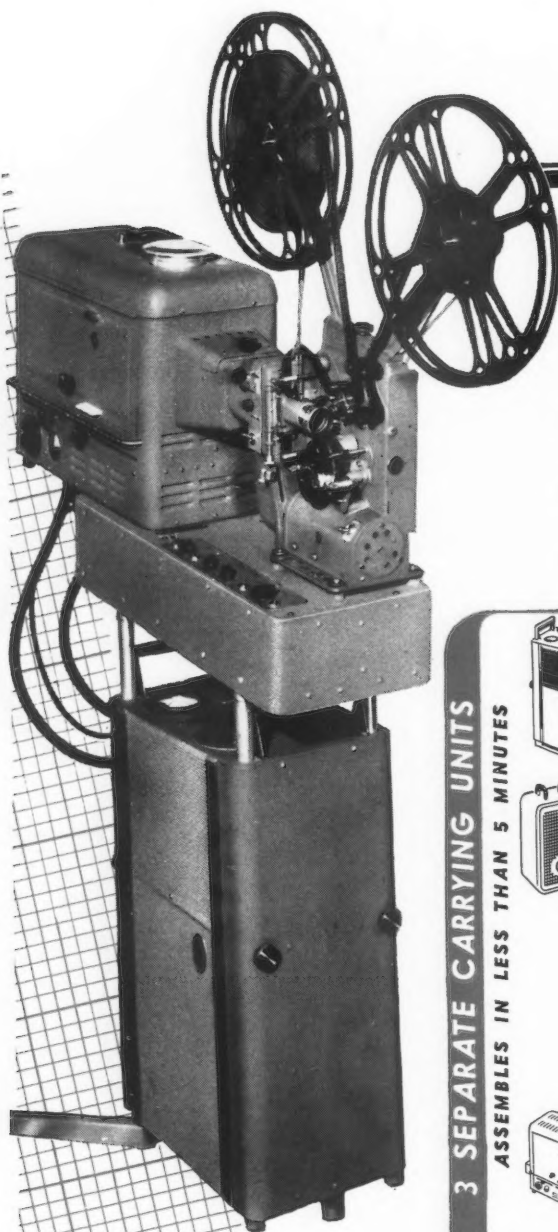
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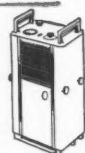
ONE OF A SERIES OF GREAT PROJECTS FROM VICTOR



PORTABLE

THE NEW VICTOR 1600* ARC 16 MM SOUND PROJECTOR

3 SEPARATE CARRYING UNITS
ASSEMBLES IN LESS THAN 5 MINUTES



1 RECTIFIER — This is the power house for the complete unit. Convenient, illuminated, top-mounted controls include: line voltmeter with voltage selector for maximum operating efficiency at prevailing voltage; overload protection circuit-breaker switch; 8 position output tap to supply proper current to lamp. Swing-out legs with floor levelers provide a firm base yet assure quick set-up on uneven floors.

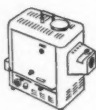


2 BASS-REFLEX SPEAKER — BR12, 12" speaker with Alnico V magnet encased in beautiful Sage-Green non-suff vinyl cabinet. Also serves as carrying case for:

AMPLIFIER — 25 watts output with less than 2% harmonic distortion. Grouped top-mounted controls include: Amplifier "on-off" switch; separate exciter lamp "on-off" switch; individual tone and volume controls; phono input; mic input with volume control.

PROJECTOR UNIT — Retains all the Victor film safety features; safety film trips, swing-out lens, stationary sound drum, undercut film channel. New features include: cool aperture — cool as an incandescent projector's, flat-field projection lens; dual operation provision with electrical changeover.

ACCESSORIES — 1600 foot reel, 100 ft. speaker cord, power cord, 25 pairs carbons, keyed plugs on rectifier, amplifier, lamphouse cords . . . insurance against improper connections.



3 LAMPHOUSE — One set of carbons operating at 30 amps provides a full 57-minute show. Safety mercury switch affords automatic cut-off when lamphouse door is opened. Motor driven carbons assure constant illumination on the screen.

Complete unit packs comfortably in the back seat of an automobile for transportation. You can take it with you. Combined weight of these three easy to carry units is only 207 pounds.

FREE 16-PAGE FOLDER — Ask your local Victor distributor or write today.

*1600 Lumens

on your screen gives your pictures the clearness and sharpness you want. A 57-minute show with one pair of carbons at 30 amperes.



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The CATHOLIC SCHOOL JOURNAL

Contents for

Volume 53

Number 9

November, 1953

IN THIS ISSUE

THE Feast of St. Cecilia, November 22, will be the fiftieth anniversary of Blessed Pope Pius X's encyclical on sacred music. Cyr de Brant, a specialist in church music, has summarized for us some of the history, significance, and results of the *Motu Proprio*.

THE question of foreign languages in the elementary schools is reviewed by Sister Georgiana, S.P., of St. Mary-of-the-Woods College. The remainder of her discussion is scheduled for next month.

HIGH school teachers of religion will find some very practical suggestions in Father Mueller's method introduced on page 280.

THANKS Be to God" is a Thanksgiving play for about the sixth-grade level. It was a prize-winning project.

YOU will find four Christmas dramatizations in this issue—for high school, grammar school, and primary grades.

THE advertisements are an important part of your JOURNAL. They tell you about the best new books, teaching devices, equipment, and services. Any advertiser will be glad to answer your questions about his product. If you want us to help you get such information, use the postage-paid information card on page 67A.

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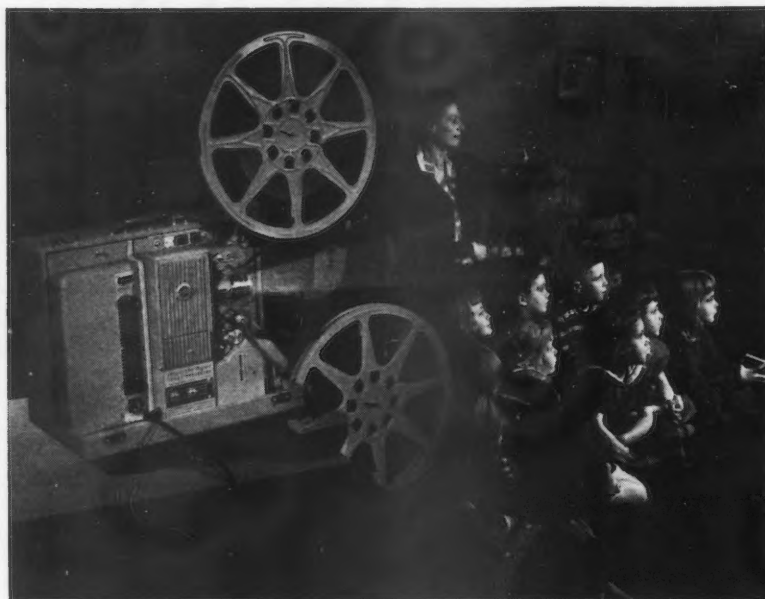
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Exclusive feature in Pageant Projectors keeps them out of repair shops!

IF you are using sound or silent films in the classroom, here is the way to make sure of uninterrupted schedules while minimizing projector repair bills.

Take a tip from the people who sell and service projectors: Kodak engineers have eliminated the biggest cause of breakdowns—over- and under-oiling! *Every model in the Kodascope Pageant line is pre-lubricated at the factory!* This exclusive 16mm. sound-projector feature keeps Pageants *out* of repair shops... helps you to keep *on* schedule.

But there are a good many other features about Pageants that you will like, too. Take the Pageant, Model 1, shown above, for example. At its moderate \$400 price, this is the economical, top-

choice machine for sound and silent projection under average conditions. Should you need greater sound distribution, simply plug in the Kodak Multi-Speaker Unit—3 extra speakers in matching case at only \$92.50. But if you need extra light or power, check (below) the Pageant that best meets *your* need.

You will find every model in the Kodascope Pageant Sound Projector line exceptional for its easy operation... its brilliant screening... its high-fidelity reproduction of sound... its compactness and light weight.

Have your Kodak Audio-Visual Dealer demonstrate the Pageant that will meet your requirements best... use the coupon to get started.

Prices subject to change without notice.

Here's what A-V experts are saying about Pageants



"For years our service department has received all makes of projectors that have been abused from over-oiling as well as for the lack of proper oiling. Of course, these projectors came to us for repairs as a result of mechanical failures which, in many cases, occurred during the presentation of a classroom film. In our estimation, oiling is the number one problem of most projectors. Now, thanks to Kodak, the Pageant Projector, which requires no lubrication by the user, has solved this problem."

R. Hilton McCrory
Stanley Projection Company
Alexandria, La.



"There's no doubt about it—improper lubrication is the chief cause of sound-projector breakdowns. A large percentage of projectors that come back to our shop have been either over- or under-oiled. Often this results in big repair bills, to say nothing of the time the projector is out of service. That's why we're getting so many calls for the permanently pre-lubricated Pageant."

William L. Weedon
Oscar H. Hirt, Photographic Supplies
Philadelphia, Pa.



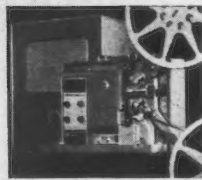
"Practically everybody knows that too little oil will cause working parts to wear out and result in projector failure. But few people seem to realize that over-oiling is just as bad. It gums up parts and stalls motors. Many of our customers have found the permanently lubricated Pageant a happy solution to this problem."

William C. Ralke
Ralke Company
Los Angeles, Calif.



"Most projectors that come to our service department for repair are found to have suffered from improper lubrication—either too much or too little. With the Kodascope Pageant this critical maintenance problem has been eliminated. The Pageant is a fine projector at a reasonable price."

J. Howard Orth
Midwest Visual Education Service
Des Moines, Iowa



Now Kodak Projectors to meet every 16mm. need!

A complete line of Kodascope 16mm. Projectors based on the famous Pageant design: Pageant, Model 1, for average sound and silent shows... the superb Pageant AV-071 for sound shows in hard-to-darken locations... the Model AV-151 and AV-151-E Pageants for quality sound even in spacious auditoriums... the Model AV-151-S and AV-151-SE Pageants—extra-powerful projectors built into single, easy-to-carry cases... the Kodascope Royal Projector for silent screenings... the heavy-duty Analyst for critical movie study. Also available through Kodak Audio-Visual Dealers—the Eastman 16mm. Projector, Model 25, for theater-type installations.

EASTMAN KODAK COMPANY, Dept. 8-V, Rochester 4, N. Y.

Please send me name of nearest Kodak Audio-Visual Dealer; also complete information on the projectors checked:

- ☐ Pageant, Model 1 ☐ Pageant, Model AV-071 ☐ Pageant, Model AV-151
☐ Pageant, Model AV-151-E ☐ Pageant, Model AV-151-S
☐ Pageant, Model AV-151-SE ☐ Kodascope Royal Projector
☐ Kodascope Analyst ☐ Eastman 16mm. Projector, Model 25
☐ Kodak Multi-Speaker Unit

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ORGANIZATION _____

STREET _____

CITY _____ STATE _____
(Zone)

Kodak
TRADE MARK

Evaluation of Audio-Visual Aids

George E. Vander Beke, Ph.D.*

UNITED WORLD FILMS

1445 Park Avenue
New York, N. Y.

The British Monarchy

22 Minutes — Black and White — Sound

The British Monarchy traces 1100 years of British history by following the line of sovereigns from Egbert to Elizabeth II. Continuity and unity are provided by the Crown which serves as the golden link in the British Commonwealth of nations.

The role of Parliament and the gradual increase of its powers are stressed as a counterbalance to the authority of the kings and queens. Statesmen arise to assume the real power once held exclusively by the monarch. The eight royal houses of British history are outlined and the Civil War of 1642-46 presented. Such sovereigns as William the Conqueror, Charles I, William and Mary, Victoria, and George VI are highlighted. The contributions of such men as Cromwell, Walpole, Chamberlain, and Churchill are covered. The film's main purpose is to trace the gradual development in England which has resulted in the present form of a limited constitutional monarchy. A public election for members of Parliament is shown and the role of the Prime Minister explained.

This 22 minute film gives an over-all tie-in to the other five titles in the British history films. It begins with the ninth century and quickly reviews British history through the Normans, the Middle Ages, the Victorian era, World War II, and on into the year 1953. It has been prepared for high school and freshman college courses on British history and as a study of one form of national government. Historic personalities may also be studied as they go about their daily work of governing the Empire. As a current events film *The British Monarchy* is the ideal picture to be shown this year of the Coronation.

INTERNATIONAL FILM BUREAU, INC.

57 East Jackson Blvd.
Chicago 4, Ill.

Intergroup relations

Boundary Lines

16mm. — Color — 10 Minutes

A brilliant film in new animation technique about the lines which divide people from people and prevent world understanding.

Brotherhood of Man

16mm. — Color — 11 Minutes

Peoples presented in cartoon based on pamphlet "The Races of Mankind."

Don't Be a Sucker

16mm. — 24 Minutes

Demonstrates how racial and religious intolerance can be used to divide and weaken a nation.

Double Heritage

16mm. — 11 Minutes

Henry Brown, Farmer

16mm. — 10 Minutes

The story of Henry Brown, a Negro farmer and his family—what they were doing individually and collectively to win the war.

House I Live In

16mm. — 11 Minutes

An academy award winning film in which Frank Sinatra makes a case for racial and religious tolerance.

Man — One Family

16mm. — 17 Minutes

Negro Soldier

16mm. — 44 Minutes

Role of the Negro in American Military history from Revolution to World War II and in the development of our country.

Of These Our People

16mm. — 20 Minutes

The story of the Jewish People in America is part of the story of America itself. Focuses on the Jew in every setting in American life — factory worker, farmer, scientist, artist, soldier.

One Tenth of Our Nation

16mm. — 26 Minutes

Gives an authentic picture of the education of Negro children in the rural South; film tells a moving story of the struggle for education from one-room shacks to high schools and colleges.

Peoples of Canada

16mm. — English — 32 Minutes

Peoples of Canada carries a stirring message of tolerance. The film tells how men of many races have crossed from the Old World to the New — but whatever their race, they have laid the foundations of a true democracy

through their co-operation and their respect for other men's beliefs. This is the original version of this title.

UNITED NATIONS FILMSTRIPS

(35mm.)

Distributed by McGraw-Hill Book Co.
(Text-Film Dept.)

330 West 42nd Street

New York 18, N. Y.

Let There Be Life

Secondary schools, adult groups, 44 frames, photographs with captions

A peaceful and prosperous world must be a healthy world. Such U.N. agencies as the World Health Organization (WHO) and the United Nations Children's Emergency Fund (UNICEF) are now at work in many countries checking the spread of disease, teaching better hygiene habits, and training health specialists. This filmstrip shows how these agencies are carrying out this vital assignment in Latin America, in Europe, in the Middle East, in Asia, and in other areas.

Let There Be Bread

Secondary schools, adult groups, 41 frames, photographs with captions

The title of this filmstrip is the motto of the Food and Agriculture Organization (FAO), a specialized agency of the United Nations. Here we see how the FAO in co-operation with member governments is helping to overcome the world problem of hunger by reclaiming land, by improving seeds and soil, by improving the health of live stock, and in other ways. The pictures show FAO at work in India, Afghanistan, Thailand, Ecuador, and many other countries.

Sharing Skills

Secondary schools, adult groups, 47 frames, photographs with captions

The United Nations Technical Assistance Program working through member governments is helping peoples in under-developed areas to help themselves toward better living conditions. This filmstrip shows how the various U.N. agencies are working together to carry out this historic project. We see people being taught new skills, communications being improved, plagues and epidemics being brought under control, and natural resources being developed so that living conditions can be made better, life made more worth while, and man will be nearer his goal of lasting peace and security.

(Continued on page 6A)

*Editorial Consultant for Audio-Visual Aids.



Do you teach geography, history, English literature, civics, social studies — anything involving a feeling for place, time, people, human and national relationships, the things which go to make up our Western ideas of a civilized world? If you do, you will have set aside some time in your curriculum for Britain.

Have you ever wished you could take your pupils there—to London, Canterbury, York, Windsor, Scotland, Wales—to show them Britain and its people as they are? If you have you will want

"LAND OF BRITAIN"

A Handbook of Materials on the Country, Its People and Their Activities

In this new handbook, published this month, have been collected descriptions of all the materials B.I.S. can offer to make the land and the people of Britain as vividly real to your pupils as if they had visited it—16mm Sound Films, in color and black and white, Film Strips, Picture Sets, Posters, Maps, Illustrated Books and Pamphlets.

This particular handbook (others will follow) is concerned entirely with the physical characteristics and appearance of Britain and the British—what you would see if you went there today. It will be invaluable if you want your pupils to have a Picture of Britain.

The handbook will be sent free and postpaid to anyone returning the coupon below to:

BRITISH INFORMATION SERVICES

30 Rockefeller Plaza, New York 20, N. Y.

Gentlemen:

- ☐ Please send me, free of charge and postpaid, your handbook **LAND OF BRITAIN**.
☐ Please place my name on your mailing list to receive subsequent issues of your free handbooks as they appear.

Name _____

School _____

Address _____

City & State _____

CSJ

Audio-Visual Aids

(Continued from page 5A)

Night Into Day

Secondary schools, adult groups, 42 frames, photographs with captions

Ignorance is one of the barriers to a prosperous and peaceful world. Therefore the United Nations and its agencies work to eradicate ignorance and to help man understand himself and the world in which he lives. UNESCO, through the establishment of fundamental education centers, its Coupon Scheme, and its missions of educational experts is helping in this global campaign against ignorance. This filmstrip shows how UNESCO is carrying out this campaign.

YOUNG AMERICA FILMS, INC.

18 East 41st

New York 17, N. Y.

Among the new teaching films (all 16mm., sound) currently being released by Young America Films are the following titles:

Your Cleanliness

A film lesson of habits of personal cleanliness for elementary and junior high school.

A Citizen Participates (2½ reels)

A case study in American democracy, emphasizing the responsibility of the individual to participate in his government.

A Man Without a Country (2½ reels)

A modern dramatization by Bing Crosby Enterprises of Hale's immortal story.

Venice

A look into the architecture and life of modern Venice.

Japanese Fishing Village (1¼ reels)

A documentary study of life in a typical Japanese fishing village.

Your Food (1¼ reels)

The importance of proper diet for growing boys and girls is told through the medium of live action and animated puppets.

Among the many new filmstrips for schools being released this fall by Young America Films are these new sets:

Julius Caesar Series (2 Filmstrips)

The story of Shakespeare's immortal play told through photographs taken during the production of the new M-G-M screen version of the same play.

American Trees (4 Color Filmstrips)

The latest release in the YAF *Golden Nature Guide* series, identifying over 150 familiar American trees, with a copy of the 157-page illustrated book.

Mass Communication Series (4 Filmstrips)

A discussion and analysis of the four major

media of mass communication — Radio, Television, Motion Pictures, and Newspapers.

Golden Book Set No. 6 (8 Color Filmstrips)

The latest addition to YAF's popular series of Little Golden Book stories: *Robert and His New Friends*, *Seven Little Postmen*, *A Day at the Playground*, *Indian Indian*, *Nurse Nancy*, *Dogs*, *Mister Dog*, and *Doctor Squash*.

Elementary Science Set No. 4 (6 Color Filmstrips)

Six more filmstrips designed especially for elementary school science: *Gravity*, *Climates*, *Weather*, *Friction at Work*, *Changing Surface of the Earth*, and *How Heat is Transferred*.

Prints of these new filmstrips are available from your local YAF dealer, or direct from Young America Films, Inc., 18 East 41st Street, New York City 17, N. Y.

THE NEW YORK TIMES

Times Square

New York 36, N. Y.

Toward European Unity

The New York Times Filmstrip on Current Affairs for November

The steps that have been taken toward uniting Western Europe are surveyed in The New York Times filmstrip on current affairs for November.

The filmstrip stresses that this movement is voluntary as opposed to many previous unsuccessful attempts to unite Europe by force. The historical roots of the movement for European unity, extending to Roman days are outlined. Barriers to unity—in languages, religious, political traditions and economic interest—are shown. New organizations that unite Europe, such as the Schuman Plan that pools the coal and steel of six nations, The North Atlantic Treaty Organization, and the Council of Europe, are explained. Proposals such as the European army of the European Defense Community, are examined.

The filmstrip consists of 56 black and white frames for 35mm. projectors. A teacher's discussion manual with an introduction to the topic and additional data on each frame accompanies the filmstrip.

Toward European Unity is the second of the 1953-54 season's eight monthly filmstrips.

JAM HANDY

Detroit 11, Mich.

Physical Science Selection

A new combination kit of filmstrips entitled *Physical Science Selection* is now being offered. This kit was prepared in response to requests from general science teachers for filmstrips answering their particular needs.

The kit consists of a selection of any 15 filmstrips in black and white from a total of 56 filmstrips. Included in the Air Age Physics series of five kits are: *Matter of Molecules*, *Mechanics*, *Basic Electricity*, *Heat*, and *Fluids*.

(Concluded on page 15A)

Catholic Visual Education



A LISTING OF THE MOST COMPREHENSIVE
AND MOST VALUABLE
CATHOLIC AUDIO-VISUAL
MATERIALS AVAILABLE TO
CATHOLIC SCHOOLS TODAY.



*Full-Color Filmstrips
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Vividly Dramatic Records*

BASIC TO EVERY CATHOLIC SCHOOL PROGRAM

*Catholic Visual Education, Ltd.
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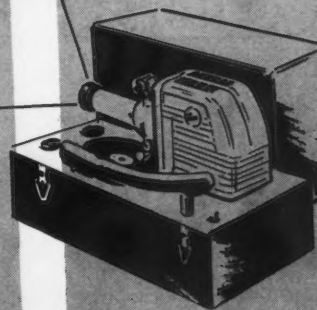


EDUCATIONAL PROJECTIONS, INC.



10 EAST 40th STREET, NEW YORK 16, N. Y.

See the next seven pages for a complete listing.



FULL-COLOR FILMSTRIPS WITH RECORDS



Catholic Visual Education No. 6-1-1

THE WAY, THE TRUTH AND THE LIFE



THE CREED In Three Lessons with Three 12" Records \$36

An examination of the Creed. Through the eyes of a modern family, the student is shown the wonderful world God created for us, and His wish for our greatest happiness. A little boy tries to interpret the Creed to his little sister during a picnic. Their father and mother take on symbolic

meaning. Belief in God and a simple Faith are shown as infinitely more powerful than any amount of pseudo reasoning by so-called intellectuals. The student is shown that Godless forces have more to fear from the prayers of a child than from any armed might arrayed against them.

filmstrips in **FULL-COLOR**

Catholic Visual Education No. 6-1-2



THE WAY, THE TRUTH AND THE LIFE

GOD AND HIS PERFECTIONS In One Lesson
with One 12" L.P. Record \$9

A dramatic explanation of God's attitude towards us. His love is eternal goodness and His perfections are seen through a

flash-back to early pioneer days when a family learns these truths during the time of Indian trouble on a frontier settlement.

filmstrips in **FULL-COLOR**



Catholic Visual Education No. 34

THE WONDER WORKER

In One Lesson with Two 12" Records \$17.50



The life story of the greatest saint, from his birth to his death. At the age of five, Saint Anthony took the Vows of Chastity. He offered himself as a martyr in North Africa. Through his pure holiness and absolute goodness, he performed miracles.

The Christ-Child appeared to him, and embraced him. Through studying Saint Anthony's road to sanctity, the student learns the true meaning of humility and goodness.

filmstrips in **FULL-COLOR**

Catholic Visual Education No. 37



THE STORY OF FATIMA

In Three Lessons with Three 12" Records \$27

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(Concluded from page 6A)

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Edited by Sister M. Marguerite, S.N.D. Cloth, 157 pp., \$3. The Catholic University of America Press, Washington 17, D. C.

This is the proceedings of the workshop on the subject held at the University, June 13-24, 1952. The workshop included a series of background studies on modern social, political, economic, and religious conditions for which the Commission on American Citizenship prepared the accepted curriculum called *Guiding Growth in Christian Social Living* and the basal readers known as the *Faith and Freedom* series.

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The Holy Bible: Genesis to Ruth

Vol. I, 663 pp. Published by St. Anthony Guild Press, Paterson, N. J.

This translation of the books of the Old Testament from Genesis to Ruth represents the results of work carried on by American biblical scholars, each working independently, but under the general direction of a committee of the Confraternity of Christian Doctrine, headed by Bishop O'Hara of Kansas City.

The text of the eight books contained in this volume is completely new translations from the original Hebrew and will be supplemented by another volume, to contain the remaining books of the Old Testament. Ultimately it is planned to re-examine carefully the entire work and to publish it in one volume with the widely accepted Confraternity edition of the New Testament.

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The Splendor of Good Manners

Prepared by a committee of Sisters of St. Francis of Perpetual Adoration of La Crosse, Wis. Paper, 109 pp., 75 cents, Publications Dept., St. Rose Convent, La Crosse, Wis., 4th ed., 1952.

This little book should be the daily companion of every youth of today. In his foreword to the book, Bishop Treacy stresses the importance of proper conduct: "If cleanliness is next to godliness, then the externals of the young lady and young gentleman are next to the state of grace,

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The Sea Robbers

By Frank Crisp. Cloth, 248 pp., \$2.75. Coward-McCann, Inc., New York, N. Y.

Shorter Spanish Dictionary

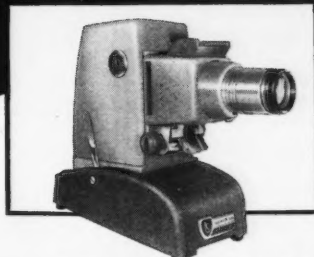
By Emilio Amador. Cloth, 556 pp., \$5.50. D. C. Heath and Company, Boston 16, Mass.

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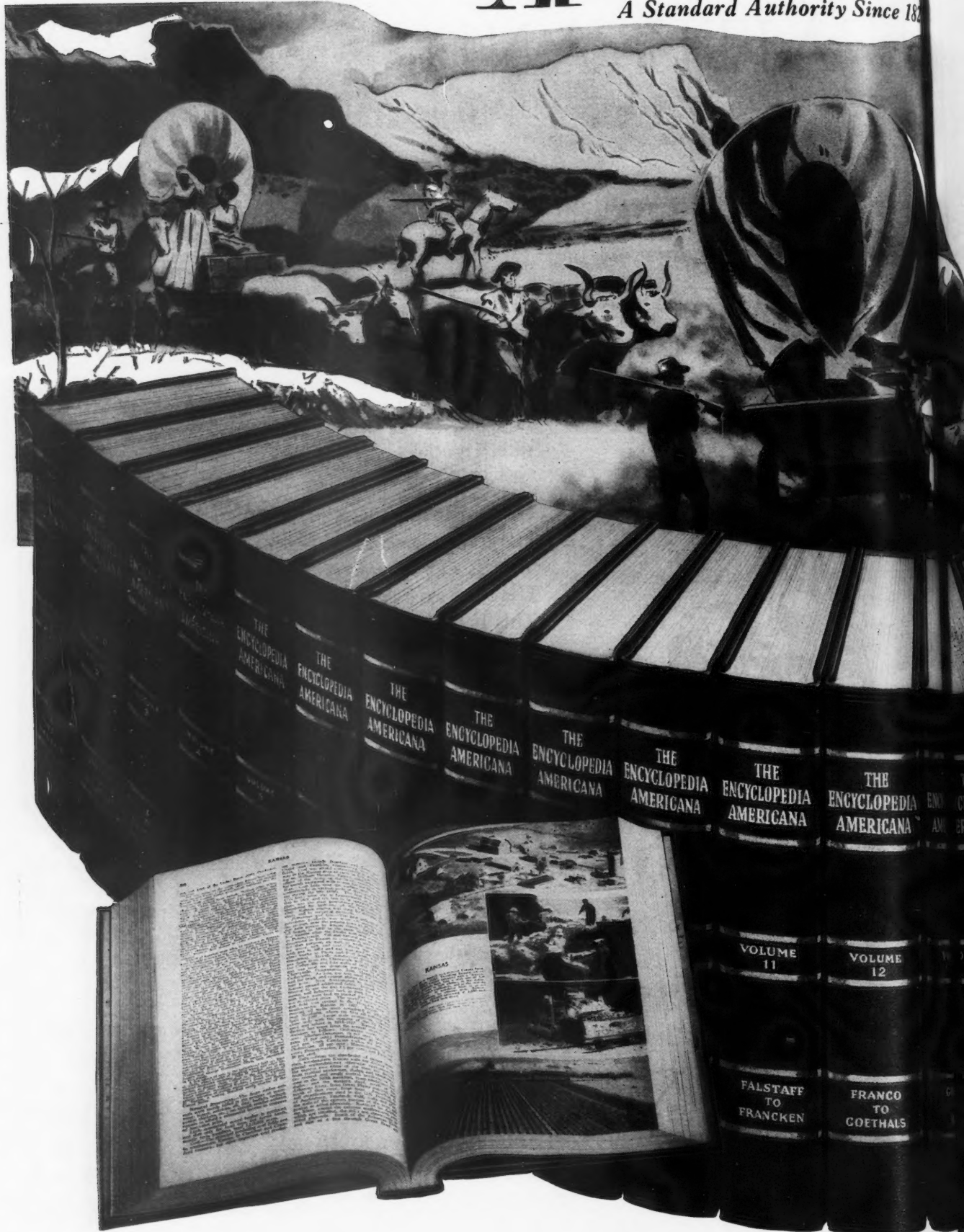
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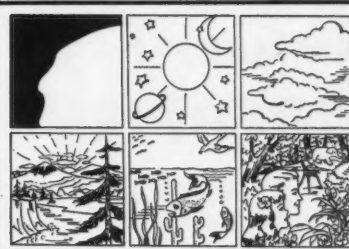


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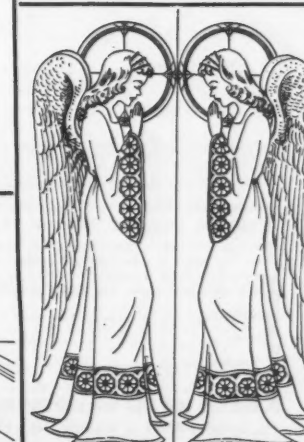
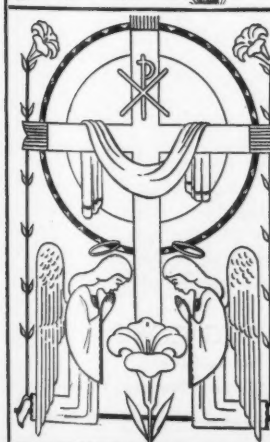
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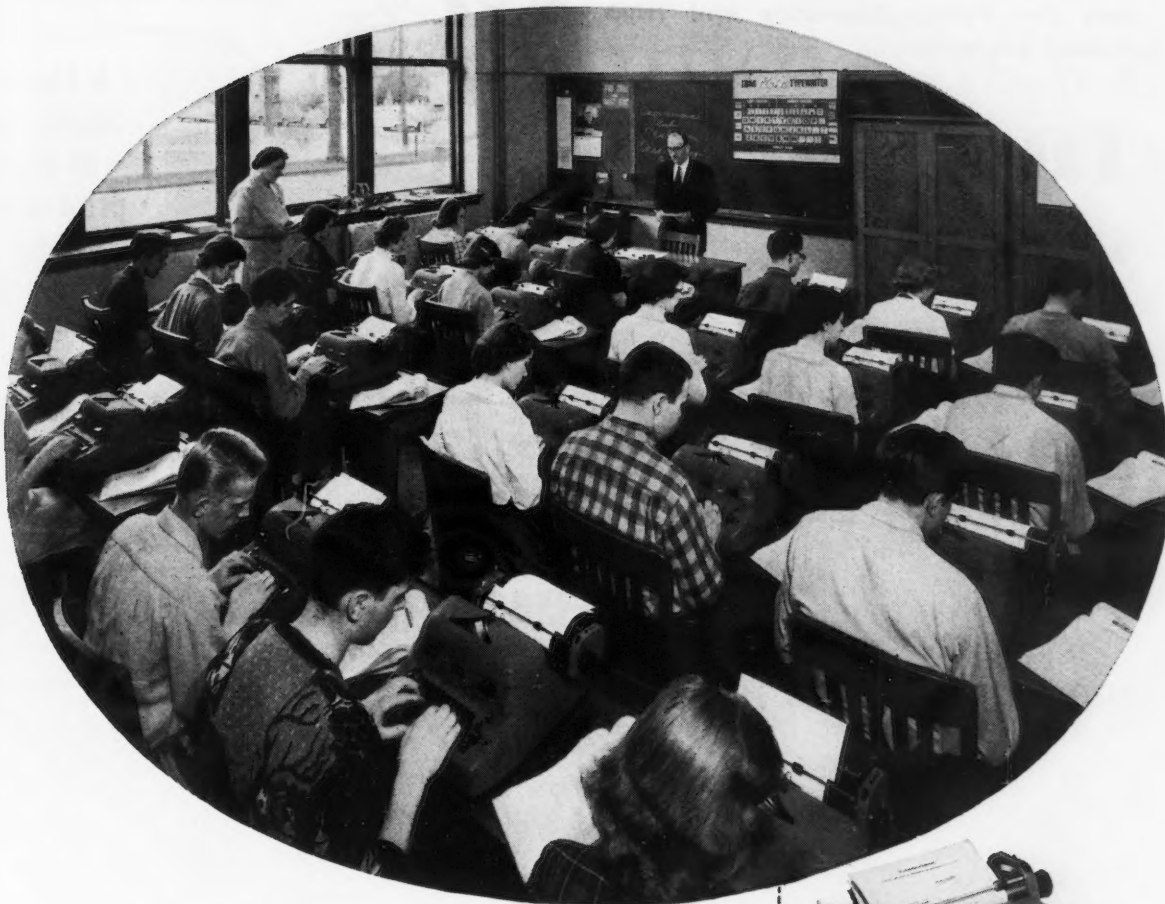
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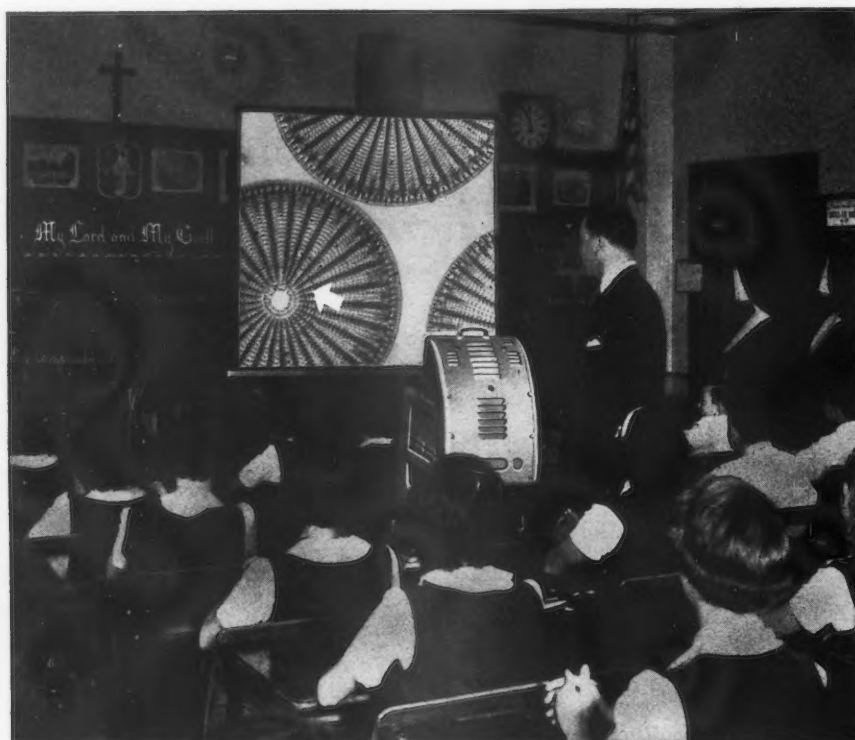
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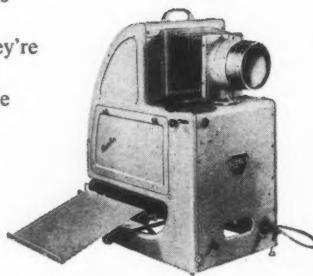
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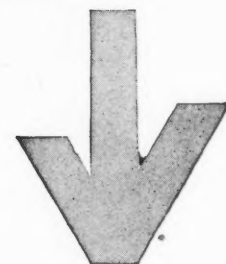
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The *Motu Proprio* on Sacred Music

Cyr de Brant

ON NOVEMBER 22, 1903, the Feast of St. Cecilia, Blessed Pope Pius X issued his much discussed *Motu Proprio* on Sacred Music. The past fifty years have intensified rather than retarded the efforts to achieve the challenging standards it proposed. It is still a living document and widely quoted, for its principles are still the canons and guideposts for sincere Catholic church musicians. The outstanding position of this document in the history of contemporary music is more fully realized when one comprehensively surveys and observes its effects. These are evident in the domain of church music as well as in the trend of secular music on which it had an indirect influence.

In spite of frequent references in the course of articles in music journals, there are many to whom the *Motu Proprio* means little more than a nebulous directive for the betterment of church music. Although some of its general ideas are well known, unfortunately the complete document with its enlightening and informative details has not been as widely read as it should be. It is the document of an earlier generation, but is still news today as it was when it was issued. Then it aroused much discussion and extended comment as well as controversy and opposition.

A Revival of Interest

The "story behind it" and the musical conditions in the era that brought it to light are largely forgotten. The span of time has brought other ideas and prob-

lems before the music reading public. The turn of the century found the usual small group of experimenters seeking new idioms of expression while others enlarged the musical horizon in their search for greater tonal possibilities. In the midst of this venturesome group there was happily another whose members had not forgotten the musical achievements of earlier centuries. They were a small voice, one seeking to revivify the music long since laid aside as the decades and centuries moved on.

The efforts of this latter group centered on the revival of the ancient sixteenth-century polyphonic masters and the more ancient traditional Gregorian Chant. It was this widespread interest in the older chant and the attention drawn to it by the *Motu Proprio* that brought it to the attention of many composers who turned to the modes as a new element in the creation of a different idiom and sound pattern. The most successful results in these researches came from the studies of a small group of Benedictine monks from the abbey of Solesmes in France. The story is far from new and has been told frequently, so there is no need for repetition save to recall that the recognized leaders were Dom Pothier and later Dom Mocquereau. Each played an important role in the chant as we know it today. Dom Pothier was largely responsible for the Vatican edition of Chant, the official books of today, and Dom Mocquereau for the theories that have been almost universally followed in the singing of the chant.

The Ratisbon Edition

Moreover, as far as the Catholic Church and its chant were concerned the period centering around 1900 was a crucial one. At the time the official books (the so-called Ratisbon edition, since it was printed there) had about reached the end of the thirty years privilege granted the publisher. The question of its renewal was a burning one, since a heated discussion had been carried on for some years regarding its authenticity. As far back as 1882 at a musical congress in Arezzo, a semiclimax was reached, for sufficient data had been assembled to show that these melodies differed widely from what in earlier centuries research had shown to be the traditional melodies. The evidence produced at this time was not sufficiently conclusive for a final judgment but it cast a shadow of grave doubt on the Ratisbon edition and added weight to the arguments of its critics.

New Graduales

The publication of a Graduale by Dom Pothier in 1883 gave the ancient melodies as exactly as they could be ascertained at the time. This added fuel to the controversy and showed that still greater evidence must be brought to prove the claims of the Solesmes monks. In the early 1890's a series of paleographic studies was started to bring further data to the musical world and to trace the traditional melodies in the hope of getting accurate versions. In

1895 with these new researches to bolster them a new Solesmes Graduale was issued under the direction of Dom Mocquereau. Incidentally it was this Graduale which became the basis of the Vatican Graduale finally published in 1908.

The first straw revealing an official consideration of the researches of the Solesmes monks came in a letter of Pope Leo XIII to the Abbot of Solesmes. The Ratisbon supporters realized they were fighting a lost cause but still made efforts to have their edition continued as official. Death intervened and in August, 1903, Cardinal Giuseppe Sarto, the Patriarch of Venice, was elected Pope Pius X. Here was a man who had practical knowledge of Church music and had followed the progress of the researches with personal interest. The revival of the traditional melodies of the Chant was a matter close to his heart.

Pope Pius Speaks

Church music held a high place in the scheme which Pius X planned and carried out in the course of the next decade. The fact that this *Motu Proprio* was issued so soon after he became Pope would alone sustain the idea. Besides another circumstance, a happy coincidence, made this a specially propitious time to speak out on Church music, especially Gregorian Chant. The year 1904 was the thirteenth centenary of the death of Pope Gregory the Great, the organizer of the chant from whom its name is derived. It was planned to hold a great festival in his honor and a congress of liturgical art was planned for the occasion. What could be more timely for a decree on Church music and the setting in motion of a commission to prepare a new edition of the official books based on the findings of the Solesmes monks.

It is not our purpose here to follow the growth of the new edition save to remark that it was, as already noted, founded on the 1895 Graduale of Solesmes. Furthermore, as the following years proved, it was not a scientific edition that was desired but a practical one containing the traditional melodies. This decision was not a welcome one in many minds, but at the time it was a wise one. Now after fifty years Solesmes is just announcing the publication of a scientific edition. Undoubtedly many more years will pass before it is completed.

Standards for Church Music

It is important to note that Pius X, as he said himself, had no intention of limiting the music of the Church to Gre-

NON SOLUM TU CRESTI, DOMINE

The sculptor stands before his block
of stone

Envisioning with art's ambitious zeal
Potential forms its boundaries conceal
To be disclosed by his deft hand; alone
The chip, chip, chip of chisel will
enthroned

His brain's fore-fashioning, reveal
The artful curve of muscle and the feel
Of every sinew, every bone.

The teacher stands before her formless
stuff

Of undeveloped child; within that rough
Integument is value vast, unpriced.

The chisel of her love, the chip and
buff

Of daily earnest care are quite enough
To yield finite facsimiles of Christ.

— Sister M. Ann Patrick, S.L.¹

¹Webster College, Webster Groves, Mo.

gorian Chant. He did however place it on a pinnacle as the music most suitable for Church functions and evaluated all other music for Church use on the nearness of its approach in form and quality fundamental to the Chant. Sixteenth-century polyphony, since it bore a close resemblance to these fundamental principles, was placed as second best. Modern music, on the other hand, was to be allowed, since as he said "the Church was always interested in the progress of the arts," but all music, modern or otherwise, was to be judged on its suitability of idiom and style as "worthy of the temple." The people of that day and many of our own have looked down on the humble Chant. With this in mind, it is noteworthy that the *Motu Proprio* adds the phrase that "Church functions lose none of their solemnity when accompanied by this music alone." These were no idle words, for the music on the feast of St. Gregory the Great, March 12, 1904, was entirely Gregorian Chant. A special edition of the Proper had been prepared for the occasion by the Solesmes monks, and the "Mass of the Angels" was sung by some 1500 students from the seminaries in Rome.

Not so long ago a New York music critic gave the music world a jolt by announcing that a more recent decree, the *Mediator Dei* (1947) of Pope Pius XII, gave greater recognition to modern music. Unfortunately the error has not been corrected in some people's minds. An examination of the two documents, those of Pius X and Pius XII, show similarity of ideas. Furthermore, Pius XII adds a word of

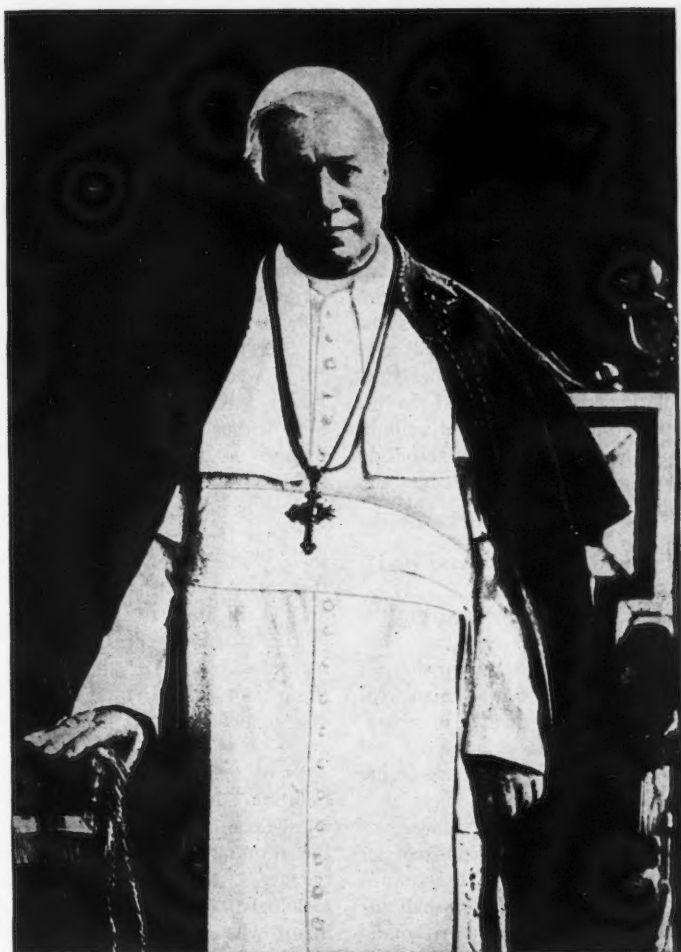
approval confirming the *Motu Proprio* of Pius X. The error came through an early translation before the official document was made available.

The Pope a Musician

Briefly the *Motu Proprio* contains two divisions, an Introduction, giving the reasons for the promulgation and some general ideas on the place of Church music as an art and its place in the liturgy. Then follow several sections, divided into 29 paragraphs in all, followed by a conclusion. These 29 paragraphs give specific details relating to kinds of music, the text, singers, instruments, form of sacred compositions, and the means of reform and references to congregational singing.

A flashback into the life of Giuseppe Sarto before he became Pope Pius X reveals his interest and activities in Church music as well as his efforts for reform within the limits of his jurisdiction. As Cardinal Patriarch of Venice it is closely linked with the name of Lorenzo Perosi, now Monsignor Perosi, the present maestro of the Sistine Chapel. In fact the advancement of Perosi to this high position was due to the encouragement of the Cardinal and the field for action he opened for him in Venice. In 1895 the success of the celebration in honor of St. Mark made Perosi an outstanding figure. The Eucharistic Congress of 1898 in Venice in which he directed Gregorian and polyphonic music (*Missa Pape Marcelli*) served to strengthen his position as the likely successor of the old maestro of the Sistine Chapel. The appointment soon followed and Pope Leo XIII made this significant remark, "When your Patriarch (Cardinal Sarto) becomes Pope he will do the rest." He did!

This is a little ahead of our story, for the first marked reference to Giuseppe Sarto's musical activities is his charge of the seminary choir in Padua. Characteristically we learn he had worn himself out in the preparation of the music for a special celebration. Later in Tombolo as curate, and more so in Salzano as pastor, where he succeeded in raising a fund to repair the old organ, he taught the children and the older people to sing the Chant that they might participate in congregational singing. His influence was on a much wider scale when he became Bishop of Mantua. Then he sought to reform the music in the parish churches and to exclude all music books not properly authorized. He also replaced the choir of the cathedral by a choir of clerics and, in his anxiety to include some of the older polyphonic



Blessed Pope Pius X issued his encyclical, *Motu Proprio*, on sacred music on November 22, 1903.

music, made manuscript copies for the choir repertoire.

Venice brought him a step closed to his *Motu Proprio* of 1903, for in 1895 he published a set of Regulations naming Perosi as chairman of the commission to see that they were carried out. In relation to the 1903 document these regulations of 1895 are unfortunately often overlooked. The question of the author of the 1903 *Motu Proprio* is largely solved by a reference to the earlier one. Quite naturally the *Motu Proprio* was read by others and suggestions made, but a comparison of both documents is revealing. Paragraph after paragraph from both often are practically the same, if not in word, at least in content. However, because of the wider scope of the 1903 document, many of the original thoughts are expanded.

It was just previous to his appointment

as Bishop of Mantua that he attended the Council of Arezzo already mentioned. He was not pleased with the bickering of the two contesting parties, but it made him cognizant of what was being done in the cause of a revival and the difficulties in the task ahead in retrieving the traditional melodies. In Mantua also he changed some of his ideas, especially in relation to church orchestras. The noisier instruments seemed inappropriate to him. Bands are forbidden in church by the *Motu Proprio* and such noisier instruments as drums, cymbals, and bells.

Co-operation in America

America has made many efforts to carry out the provisions of the *Motu Proprio*. One of these was envisioned by Nicola A. Montani, a prominent Philadelphia musician, who in 1914, after some previous

talks, founded the Society of St. Gregory of America. Later efforts include his authorship of a fine American Catholic hymnal, the *St. Gregory Hymnal*, published in 1920. The Society also published a *White List* in 1928 which has since been enlarged and has had several printings. To make known the work of the Society he established a periodical, the *Catholic Choirmaster* which he edited for 25 years. Some years before his death the executive board of the Society instituted a liturgical music award. It was natural that this outstanding Church musician, already knighted by the Pope, would be its first recipient. Others who have since been honored by the Society include, Mrs. Justine B. Ward, of Washington; Dom Gregory Hügle, O.S.B., of Conception Abbey, Conception, Mo.; Achille Bragers, New York; and John J. Fehring, of Cincinnati.

The fulfillment of the ideals of Pope Pius X as expressed in the *Motu Proprio* are not as yet accomplished. The years since it was issued have recorded many earnest and self-sacrificing efforts to advance the cause of the Chant and improve the music for Church functions. The half-hearted efforts of some have been more than balanced by the pioneering and persevering efforts of others. Progress has been made and this golden jubilee of the *Motu Proprio* will bring its ideals to the forefront, and encourage a still more active program to achieve the high standards that Pope Pius X envisioned.

CATHOLIC EDUCATION

Catholic parents insist on a Catholic education for their youth, not because the public school and state institutions are positively bad in their teachings, but rather because they lack something. . .

That lack is not simply a religious doctrine course. It is the failure to integrate supernatural truths with natural truths. Hardly a subject can be taught without taking some stand for or against God. In this realm there is no neutrality. Almost any issue is a religious issue, because it is concerned fundamentally with either doctrine or morals. Every issue must be placed against the background of supernatural truth and God's law.

A liberal or secular approach to these questions is a positive one in direct conflict with the true religious approach. Ignoring God or denying Him is as definitely a philosophy of life as acknowledging His dominion and revelation in the world. Only that education is *realistic* and complete which takes into account these *realities*. — *La Crosse Register*.

Education and the Prevention of Crime

Edward A. Fitzpatrick, Ph.D.

MUCH buncombe, glibness, and double talk characterize the discussion of the relation of crime and education. There is a general assumption that education is the sovereign remedy for all social evils including crime, but we never charge our social evils, including juvenile delinquency, to the neglect, inadequacy, or failure of our education or our schools. There is no point here in repeating the easy phrases; let us face realistically the hard facts.

There Is an Education for Evil

Education has been used for every type of human purpose. Fagin used it to train thieves. Communists use it for their evil purposes. The Nazis organized it into a most efficient national system transforming, in a generation, the most literate nation of our time. This was properly called an "education for death." There is no doubt about the power of education for evil. We have too naïvely assumed it was necessarily good or effective for good only. We recall how roseate and glorious were the results expected from the introduction of public education in good reading, in the moral development of the individual, in the reduction of crime, of delinquency, of drunkenness, and the like. We recall, too, President Eliot's record in 1903 of the disappointment at the results. We must not assume today that our hopes will necessarily be realized because of our compulsory attendance, our palatial buildings, our certificated teachers, and our social naïveté.

Accentuating the Positive in Education

Let us make now directly our connection with this Conference by a statement of a significant principle of life and of education. It is this: "*Where anything is growing, one former is worth a thousand reformers.*" This is the basic principle of crime prevention from the educational viewpoint. The educational objective is not so much prevention of an evil as it is the positive building of a good. As a

*An address at a Crime Prevention Conference, at City Hall Chambers, Chicago, Ill., October 20, 1953.

recent song had it, we must accentuate the positive. We must build a moral world-view supported by emotional attitudes and guiding a disciplined will. This will give us the strength needed to meet the issues of life, building right ideas and having their basis in habits, which should be built up largely in the home and then stabilized by reflection and fuller knowledge and more complete understanding.

The Individual and Good and Bad Environments

For a long time now "adjustment to the environment" has been the dominant educational conception in the discussion of crime. It has gone along with the sociologists' explanation of the cause of crime. While I think this is a false emphasis and an inadequate explanation, let us examine it a little more closely. Environment is a condition, not a cause of man's behavior. Whatever the environing conditions of an individual's life, it is *he* who determines what phases of the environment shall influence him by his acceptance of conditions, his indulgence or control of his desires, and the things he responds to or seeks. The individual, in short, is the major factor in his own environment. It is his responses to his surroundings that determines whether the results are good or bad. And it is in this sense that we speak of good and bad environments. When there is no training, no compulsive influence of good social norms, and where man's animality rather than his humanity is dominant in the social group, then the environment may be powerful and devastating. This is so in the environmental conditions of the "Children of the Lost" in London slums as given in Francis

Thompson's summarizing of Salvation Army's General Booth's *In Darkest England*:

"A region whose hedgerows have set to brick, whose soil is chilled to stone; where flowers are sold and women, where the men wither and the stars; whose streets to me on the most glittering day are black."¹

And he adds, regarding these children: "That they are brought up in sin from their cradles, that they know evil before they know good, that the boys are ruffians and profligates, the girls harlots in the mother's womb. This, to me the most nightmarish idea in all the nightmare of those poor little lives, I have never been able to perceive that people had any true grasp on."²

From this lowest depth of human degradation, through various stages of self-indulgence, sophistication, and drift, and the training of the school as well as of the street, we reach another group whom a sociologist calls "hooligans," typical of many who do not find opportunity for fulfillment of potentialities or of powers already evoked.

"The hooligans of our city slums are adolescents awakened to great issues but unsupplied with great opportunities. It depends probably far less on hereditary instinct than on environment and the use you make of it, whether the lightning of the adolescent flame invokes the hero or the devil, the poet or the drunkard, the lover or the lunatic."³

Nor must we assume that crime has its origin only in environments accompanying low economic status; persons from so-called "richer" environments provide their due proportion.

The Influence of a Social Ideal — Money

When we are considering the environment and education, we must not lose ourselves in thinking that the school is the

N.C.E.A. TO CHICAGO

The 51st annual convention of the National Catholic Educational Association will be held, in Easter Week, April 19-21, 1954, at the Conrad Hilton Hotel in Chicago, Ill.

¹The Works of Francis Thompson, Vol. III: Prose, p. 52.

²The Works of Francis Thompson, Vol. III: Prose, pp. 54-55.

³Branford's *Interpretation and Forecasts*, p. 155.

only educational institution. The whole society is educational, particularly in the ideas as well as the habits that are socially approved or acquiesced in. There is no great illumination in merely condemning materialism. Let us take a specific idea as Dorothy Canfield Fisher does in a volume called *Youth and the Future*. She points out the result of our emphasis on money in the depression and the consequent creation of a moral atmosphere which paralyzes the natural instinct of youth to enjoy creative activity. If youth cannot be paid for something, they feel that it is not worth doing and this is tied up intimately not only with the leisure of unemployment, but the normal leisure of reduced hours of work time. They had no money and consequently they could make no useful or enjoyable use of their leisure time and in this unwritten but unescapable syllogism they were imprisoned. They drifted helplessly passive in a vacuum of idleness. The net result is the psychological misery of biologically crammed individuals. The description of youth in contemporary literature revealing the reckless speed, fitfulness, sexual unrestraint, and alcoholism indicates that they do not dream that opportunities for constructive work exist. The oldest motive power in humanity, the continuous compulsion of material necessity has gone and man has not imagination enough to utilize his creative impulses.⁴

Here is the human environment of social norms or social fashions, and the tremendous effects of these for good or for evil as motive power in the individual who accepts them, or acquiesces in them or just absorbs them.

The Important Questions in Education of the Individual

That brings us to the education of the individual, and the self-direction of his own life for his highest potentialities which is education's aim. Is there an education that will be, itself, a preventive of crime? What of our present education? Let us begin this phase of the discussion by asking the questions in a more elementary way. Are the important educational questions: How much geography does the child know? Or history? Or spelling? He might be able to spell every word in the dictionary, know every fact of universal history, and know the location of every place from Timbuktu to Samarkand, and be a very devil. On the other hand, he may know little of these things and be an angelic influence among men. Are not the impor-

tant questions: What does the child believe about himself? What habits has he formed in his human relations? Is he a good neighbor like the Samaritan in the parable? Do we try to teach him self-knowledge, self-respect, self-control, or self-mastery? In other words, is not the real educational question: What kind of person is he? Not what do you know, but what are you? His must not be a dead scholastic knowledge, but one animated by a live motivation for the good.

Inadequacy of Mere Knowledge: The Ten Commandments

Unfortunately, schools are largely concerned with mere knowledge and its regurgitation. But as already indicated, knowledge may be dead or inert as well as alive and an energetic force in one's life for the mastery of life. It is not enough for people, for example, to know the Ten Commandments, which every child should know. However, there are many amongst us who learned the Commandments in their youth and may yet be able to repeat them exactly, who may even have won a medal for catechism, who seem utterly unaware of their meaning, their source, and their power for good. There is too much evidence all around us and in us of the inertness of knowledge which would prevent crime if we believed it and acted upon it.



Following the Whim of the Child

Unfortunately, in schools which have attempted, with reason enough, to break away from traditional forms, there has been a tendency to follow the whim of the child, resulting in the amoral, if not immoral, idea that the world is made merely to satisfy his every whim and every desire. However, this should in no way discourage the efforts for a sounder education.

Religious Training — Poor and Good

There has been implied in what I have said the need for religion in life and in education and the need for religious training. It should be noted at once that the teaching of religion can be as dead, as sterile, and as inert as the teaching of any other subject or any other phase of education. The formation of the whole child, including his moral nature, must be the concern of education. A wholesome personality must accompany "live learning," and the moral and religious formation of the individual must be the central idea. Whether we can do the whole job in the public school now is a legal problem, but, in any case, all social agencies must cooperate in a harmonious formation of the whole child. And the practical lesson as formulated by George Washington we must not forget:

"Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principle."⁵

The Education of the Whole Child

What I would suggest to you, putting it briefly, is that, while education has enormous possibilities for the prevention of crime, the contemporary brand is hardly equal to the opportunity, while recognizing it as a constructive force. An education in literacy is not enough. The ordinary knowledge of school subjects is not enough; it is dead, inert, suitable to meet the tests of schools, but not of life. There must be a moralization of life built on more secure grounds than social expediency to overcome self-indulgence. The process of self-education, with the progressive lessening of guidance by the teacher, must be encouraged. Everybody — superintendent, supervisor, and teacher, priest, minister, and rabbi, but more particularly parents — must be concerned with a wholesome personality, training the will, and the kind of quality of person the child is to become.

⁴Cf. *Youth and the Future*, p. 272 ff.

⁵George Washington's *Farewell Address*.

Teaching Foreign Languages

in the Elementary Schools

*Sister Georgiana, S.P.**

THE teaching of foreign languages in the early grades of the public schools is rousing ever increasing interest throughout the country; this is especially so in regard to French and Spanish. During the past two years several private schools have also tried the experiment. Whether or not the parochial schools will follow suit we cannot say, but it would be well for all of us to acquaint ourselves with the new trend, so that we may see its possibilities, measure its difficulties, and be prepared should the need arise and the opportunity knock suddenly at our doors.

Our investigation will fall naturally into two categories, namely, theory and practice. For the theory we shall refer to the discussions published in language journals and the conclusions drawn up at language conferences. Chief among these are the "National Conference on the Role of Foreign Languages in American Schools," which was held in Washington, D. C., in January of the present year. Two important panel discussions were sponsored by the American Association of Teachers of French. One of these was prior to the Washington Conference and really the cause of it. This one was held in Boston in December, 1952. The other panel followed and reported the Washington meeting at Bloomington in May, 1953. But the most complete and up-to-date account of all these proceedings was the Yale-Barnard Conference, which was held at Barnard on April 19, 1952.

So much for the sources of our theory. For the practice we shall have recourse to the published reports of the schools where the experiment has been tried. These schools, as far as could be ascertained, are in the states of Illinois, Indiana, Ohio, New Jersey, Maine, Massachusetts, New York, Connecticut, Washington, California, New Mexico, Missouri, Kansas, Georgia, Louisiana, Texas, and the District of Columbia.

And now to return to the theory. The questions which educators and all who are

interested in this project are asking themselves remind one of the six Latin questions outlined in the Ignatian method of meditation. Upon entering certain religious communities, the postulants are taught to ask themselves the following questions when preparing their meditation: *Quis? Quid? Ubi? Cur? Quomodo? Quando?* Those who are promoting this language movement are confronted with these same questions. That not all of them have been answered adequately is readily admitted. The general attitude, however, is one of optimism and the recognition of a challenge to find the most satisfactory answers—not by the trial and error system which is so wasteful of time, but by careful planning and pooling of ideas and a judicious experimentation.

Pertinent Questions

The first question is *quis?* (who) shall be taught this modern language? And *who* shall teach it? Should the opportunity be offered to all children indiscriminately, or only to the linguistically gifted? Should it be taught by the regular classroom teacher, or by a special language teacher about whose qualifications there can be no doubt?

The next question is *quid?* (what) language shall it be—the one which the regular classroom teacher happens to know (as is done in Washington, D. C.); the one which the child is most likely to use in a practical way (as in Maine and Louisiana for French, and in California and Texas for Spanish); or shall the choice be left to the child's preference (as obtains in St. Louis)?

The third question is *ubi?* (where) fit it in the already overcrowded curriculum? Should something else be dropped, or should the new language be integrated and correlated with the other subjects? Should a special period be provided, and if so, at what time of the day and how many times in the week?

The question *cur?* (why) another language was at first the most provocative of all the questions, and yet its answer should be the most obvious and, as a matter of

fact, it is the one which has been the best defended from both a practical and a cultural standpoint.

Quomodo or (in what manner) asks what method should be employed—the aural-oral with a completely informal approach, or the written method with a solid grammar basis. It asks also whether there should be a standardized text if a text is used at all.

Finally we come to the question *quando* (when) should the training begin and when shall it cease? Should it begin in the first or third grade, or some other grade; and should it be continued throughout the grades and high school and, if possible, in college? These are the questions we shall consider, together with the theoretical answers proposed in the conferences and the practical answers tried out in the experiments.

Popular Interest

Now what has caused this new, rather European idea to gain such ground in America? No doubt the global wars and the efforts at global peace have awakened the notion, which has since been developed and intensified by the international flavor given to most of our pursuits and entertainments, by the reaches of industry and the ease and speed of communication. All these together have contributed to make the value of foreign language study increasingly apparent. Then too, serious thinkers realize the need of preparing international leaders to represent our country competently in a community of peace-seeking nations. America has great responsibilities, now that she is becoming a world power, and the time for ignoring the languages and cultures of other countries (if there ever was such a time) is surely not now. Dr. Earl McGrath, former U. S. Commissioner of Education, severely criticized our isolation policy as regards language at the meeting of the Central States Modern Language Association at St. Louis on May 3, 1952. He demonstrated his point by referring to the monolingualism of the five American representatives at a

*Associate Professor of French, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.

recent international congress on education. When afterward Dr. McGrath proposed to introduce language instruction in the elementary schools, he met such an enthusiastic response that he decided to sponsor a National Conference on the Role of Foreign Languages in American Schools. This was the Conference previously mentioned which was held in Washington early in the current year, and which has proved to be epoch making since it was from this meeting that most of the interest and endeavor have stemmed. The writer of this paper attended the panel discussion in Bloomington where the Washington conference was reported by delegates, and after hearing the papers and the discussion from the floor, can vouch for the momentum that this movement is gathering. Dr. Wills, head of the department of French and Italian at Indiana University, and one of the panel speakers, remarked that on his way back from Washington he studied the list of the persons who had participated in the conference, and was surprised to find that almost every other name was that of a businessman or government official or of someone who was not connected with the teaching profession. Dr. Wills felt that this was most significant, because if the new trend continues to gain headway in America, it will not be due to the teachers alone who, although they recognize the need of such a program, have not initiated the movement. Rather, they have merely been asked to supply the demand. This same curious fact was brought out in the Yale-Barnard Conference. Quoting from one of the committee secretaries of that conference, we read:

Language teachers have not been alone in realizing that children under the age of twelve — of what Professor De Sauze calls the bilingual age — learn languages much more easily and with much more feeling than do adolescents. And yet language teachers have not systematically and collectively exposed to the educational world the perversity of our traditional practice, which consists in neglecting this golden learning age of childhood and delaying language instruction until adolescence, when youngsters are self-conscious, already too analytical to absorb a language through the pores, and often unmotivated and downright mulish.¹

The secretary then goes on to say that before this conference took place, a committee had been formed by Professor Arthur M. Selvi of the Teachers College of Connecticut for the purpose of studying these "long understood but little propa-

SWEAT OF THY BROW

David burrows deeper into study books,
Cramming knowledge into mem'ry's tiny
nooks;

Concentration gives his face such
learned looks.

While queenly sits our cat; and smugly
in her guise

The wisdom of the oriental sages lies
Far beneath her green-slit, drowsy eyes.

— Joyce Nowak

gated truths," and that this committee had also surveyed the states, cities, and schools which have experience in giving language lessons on the elementary level.

This survey . . . could not be complete, but it did serve to bring to the attention of the Conference the galvanizing fact that language experiments in the elementary school are multiplying rapidly each year and that the opinion of the American public has evolved to the point where languages are certain shortly to be demanded by parents and other citizens who realize that responsible world leadership and linguistic isolation are inconsistent.²

Concerning public opinion it may be of interest to note in passing that in 1948 a poll was conducted in New York by a woman's magazine and 78 per cent of those who polled were in favor of foreign languages. The same poll showed that 50 per cent of these favored beginning it before high school.³ Since 1948 the feeling has become even stronger. The June *Bulletin* for this year issued by the American Association of Teachers of French quotes significant statements from P.T.A. meetings, from newspapermen, airline representatives, and government officials. Among these we find Mrs. Newton Leonard, president of the National Congress of Parents and Teachers, saying:

I can tell you this, as I stand here talking to you on behalf of the largest semi-professional educational organization in America: Parent-Teacher members will wholeheartedly support whatever steps you decide should be taken to help our children learn another language early. In hundreds of communities all over the country there are lay advisory committees that work with educators and administrators. They help form school policies. . . . The PTA often takes the lead in forming these advisory committees. Now, if our parent-teacher associations — all 38,000 of them — are well informed about new proposals for teaching languages in elementary

schools, they will do all in their power to see that other community groups understand the value of these proposals — all in their power to bring such programs into the curriculum.⁴

This statement was made before a large group in Washington, D. C., January 15, 1953. Two months later in Chicago, a group of nine hundred persons attending the 8th National Conference on Higher Education voted unanimously for the following resolution:

Whereas a great need of our generation is for a wider and deeper understanding of other nations and other peoples, and

Whereas, a knowledge of the language of the people contributes greatly to the understanding of a foreign culture, BE IT RESOLVED: That this conference recommend that increasing provision be made for the study and effective teaching of foreign languages and cultures at all levels of American education — elementary, secondary, higher.⁵

Solutions Proposed

We come now to our six technical questions: Who, What, Where, Why, How, and When. For the "Who" we may summarize the opinions offered at the language meetings. Some suggested that the parents' consent be the only requisite. There were several who championed the cause of the pupil of superior ability, one of them even calling him "the forgotten child"; but even these did not rule out the democratic idea of offering the enrichment program to all the others as well. This question of the linguistically gifted child was another of those carefully studied points brought up at the Yale-Barnard Conference. At that meeting the report of the committee was read by Joseph Stookins, head of the language department of the Loomis School. In it we were reminded that it is indeed our democratic duty to educate all youth to the limit of their capacity, yet we must beware of the danger of interpreting equality of educational opportunity to mean holding back the gifted to the learning pace of the slowest or even of the average; and it suggested that the individual teacher challenge these superior pupils by program enrichment and extra-curricular activities. Dr. DeSauze was one of the foremost who defended the cause of the mentally gifted child without, however, wishing to neglect the average. He claimed that both groups should have this early training, circumstances allowing, but that sectioning should be made.

¹Theodore Anderson, "The Yale-Barnard Conference on the Teaching of French," *The French Review*, Vol. XXVI, Dec., 1952, No. 2, p. 122.

²Theodore Anderson, *op. cit.*, p. 123.

³Mario Pei, "Languages for the Very Young," *Modern Language Journal*, Vol. XXXII, May, 1948, pp. 333-336.

⁴*Bulletin*, No. 3, American Association of Teachers of French, June, 1953.

⁵*Bulletin*, No. 3, American Association of Teachers of French, June, 1953.

(To be concluded)

The CATHOLIC SCHOOL JOURNAL

Editor

EDWARD A. FITZPATRICK, PH.D., LL.D.

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Administrative Officers of Catholic Institutions

No. 3. The Catholic College President

The American college in the contemporary situation professes to be a school of general or liberal education with some vocational fringes—the latter to be de-emphasized. This claim is made even where the vocational interest has taken the primary place. The Catholic college leadership, influenced by the general trends, profess strongly the liberal arts tradition and the present liberal arts purpose.¹

In the discussion of the Catholic university president we emphasized his responsibility for the graduate school and the professional schools—the distinctly university functions of our characteristic hybrid institution of higher education. Here we emphasize the college aspects. The college president as educator, as distinct from the businessman, which the exigency of the contemporary situation makes necessary, should have the following qualifications:

1. He should be a cultivated gentleman,

¹This problem is discussed in detail in the author's *How to Educate Human Beings*, pp. 72-103, and in his *Philosophy of Education*, pp. 34-57.

of wide intellectual interests, with areas of special knowledge, and a many-sided personality.

2. He need not be a "researcher," but he must have some appreciation of research; and to have done some research work will have been an advantage.

3. He should have at least a master's degree but a doctor's degree should not be obligatory.

4. He should have some professional interest in education and some teaching experience; military or political experience is not a substitute for this. His speeches or publications should reveal a breadth of human interest and a deep understanding of the individual as the primary concern of education, without ignoring the social aspects of education.

5. He must, by qualities of intellectual and social leadership, guide the faculty and the dean to continuing self-study, constructive criticism, and progressive improvement.

6. He must recognize the emergent condition of the student not merely as the thing acted upon in education, but as the human being who is the major actor in the process, and help him achieve that common sense not always characteristic of college youth regarding himself, his place in the college, and his ultimate destiny.

7. He must understand and direct the public relations of the college, but he must recognize that the social change so loudly demanded in some quarters will be achieved by the quality of human beings he sends forth as agents of civilization.

8. He must see the multiplicity of things he has to do in their relation to the education of the students, and keep the subordinate things or shows, like athletics, subordinate. He must keep first things first, and these are education and students.

9. The primary qualification ought not to be his capacity to raise money—useful as money is.

We have tried in this statement of qualifications to emphasize the continuing aspects of general education which should characterize the college as an educational institution. It is these qualifications that heads of religious communities should consider in their assignments of members of the communities to presidencies of colleges. The effort to separate the office of rector of the religious community and the president of the college is a recognition of some difficulties involved in the situation, but where tried, it has ordinarily reverted to the original unity. Whether this is in the interest of the religious community or of the education of students or both has not been explained.

In any case parents should look for such qualities as are listed in the presidents of Catholic colleges.—E. A. F.

The University and Man's Search for Knowledge

Columbia Bicentennial Editorial

No. 1

What is really at the heart of the whole discussion in the Columbia Bicentennial of *Man's Right to Knowledge and the Free Use Thereof* is the nature of the university. Carlyle's description of the university as a collection of books is quoted. We like to think of the university in the more suggestive terms of Branford's *Interpretation and Forecasts*. He describes the essential function of the university as the "bringing together for the transmission of experience and impulse of the seers of the passing and the picked youths of the coming generation." It would be a wonderful thing if many such universities existed instead of the multiplicity of those with the name and the external form. But one feels as he reads through the sixty panels of the Columbia Exhibit a feeling that the concept of the university that is embodied in the whole discussion is the type of liberal university of today.

An Ideal University

This world-wide discussion of knowledge promoted by the Columbia Bicentennial should bring forth some more adequate and satisfactory conception of the nature of the university, particularly in its relation to knowledge and of a university without any limiting adjective. We have a feeling that there has not and may not be adequately considered the Catholic conception of a university as conceived by Dr. Dietrich Von Hildebrand of Fordham University. We are now talking about the university in idea rather than in actuality in its highest and finest form. We know of no universities, Catholic in name, or other, that are embodiments of the spirit of Doctor Dietrich's conception. We have too much the feeling that too largely, with their limited resources and personnel, they are imitating the universities about them. We would like to initiate this phase of the discussion with a rather extended quotation from Von Hildebrand's statement of the Catholic conception of a university in a changing world:

"If we now raise the question, of what kind is the specifically Catholic attitude to the world of reality, i.e., the attitude created by Catholic dogma in a person who lives in a world such as is opened to us by Revelation and represented in

the community of the Church, the answer is that it is precisely the fundamental attitude which 'delivers' our knowledge, clears away all the fetters and hindrances to knowledge, and so produces the type of mind capable of doing justice to the depth and range of reality. The Catholic attitude is specifically soaring, specifically anti-pedantic, anti-self-complacent, open-minded, filled with respect for reality. The Catholic conception of the world is such that any one who fixes his glance upon it and surrenders himself to it must necessarily possess this soaring, this yearning, open, and reverent mind. The Catholic world is a Cosmos, ruled by an all-good, all-powerful, omniscient God who has created all, for whom all exists, who comprises all in infinite love, who has united us by and in Christ with Himself supernaturally and has implanted in us His own divine life with baptism, and has called us to sanctity and eternal beatitude with Himself; has given us the possibility through and by and with Christ to worship Him and sacrifice to Him adequately, and has united us among ourselves in a supernatural communion of Love, communion of merits and prayers. Can we conceive anything more patently antithetical to a mediocre, smug, diminutive picture of the world or the commonplace ideal of the 'new Objectivity' of a world without values?

The Catholic Attitude

"The true Catholic is, to quote again St. Bonaventure, 'a man of desire like Daniel,' and the true Catholic attitude is one of humility, free from all resentment, ready to submit and to serve; it is metaphysically courageous, healthy, undisgruntled, *believing*. I say this is the *Catholic attitude*, not the attitude of the average Catholic. We may indeed be told, not without justification, that many Catholic men of science and erudition show a lack of this attitude more than many non-Catholics. If we think of some of the great men of antiquity — Socrates, Plato, Aristotle — or those of modern times, like Kepler, Newton, Robert Mayer, Leibniz, Humboldt, etc., we find that they were in their fundamental attitude far more 'Catholic' than many a Catholic. How much smugness and pedantry, how much metaphysical indolence do we not find among Catholics and Catholic thinkers and men of science! Certainly; but not *because* they are Catholics; rather because they are *not Catholic enough*, because their attitude has not been formed by Dogma, because Dogma has not become a principle of their life, so that the attitude they display does not fully correspond with what they affirm in their Faith. Where, on the contrary, this is the case, as with St. Augustine, St. Anselm, St. Bonaventure, St. Albertus Magnus, St. Thomas, Pascal, P. Gratry, Cardinal Newman, or Giam-

battista Rossi, Vico, Toniolo, Dom Germain Morin — there we also find that fundamental attitude which delivers knowledge and opens the way for it.

"There is a wide difference between a Catholic scientist or thinker and a scientist and thinker who is incidentally also a Catholic. A large number of Catholic men of science have allowed the modern university to force on them the ideal of its pseudo-freedom from prejudice. They think that they must forget that they are Catholics as soon as they take up their science, in order to work without bias in their research. They surrender thereby the tremendous start which they possess as Catholics in the way of genuine freedom, and assume in its stead an attitude impeding and darkening their outlook. I naturally presuppose a *material* freedom from prejudice and a clear distinction between the *lumen naturale*, natural knowledge, and the *lumen supranaturale* of Revelation. The Catholic thinker, pursuing natural studies, must sharply distinguish between what he knows by Revelation and what is accessible to natural reason. But neither should he forget what he knows by Revelation, for, if Revelation and natural reason represent two distinct paths to truth, there is yet objectively but *one* truth, which cannot be self-contradictory. If a contradiction results between revealed truth and that yielded by natural reason, the Catholic will, of course, consider such contradiction as merely apparent, since he is convinced that the *lumen naturale*, which after all is also from God, cannot, provided it is allowed to shine without hindrance, lead to a contradiction with the *lumen supranaturale*. He will trust the *lumen supranaturale*. But he will not rush into the assertion that his natural knowledge demonstrates something which in fact it has not yet proved; he will continue his research, go more deeply into it, check everything all the more critically, until the apparent contradiction is solved. Cardinal Newman said:

No Contradiction

"(The Catholic) is sure, and nothing shall make him doubt, that if anything seems to be proved by astronomer, or geologist, or chronologist, or antiquarian, or ethnologist, in contradiction to the dogmas of faith, that point will eventually turn out, first, *not* to be proved, or secondly, *not contradictory*, or thirdly, *not contradictory* to anything *really* revealed, but to something which has been confused with revelation.¹

"What a warning against all superficial study this affirmation contains! What a salutary discipline, to go into things and get down to the bedrock of problems! What an incitement, instead of losing our-

selves in one-sidedness, with our glance fixed on one single point of the Universe, never to lose sight of the place which our special field of study, however much we cultivate it, occupies within the general structure of reality! What a help to attain to the real *universitas* in the midst of all the errors of one-sided specialization! By all means let us appreciate the autonomous character of a special field; but it is an essential part of its very autonomy that it should occupy this particular place *in the whole*. The Catholic attitude will protect the researcher more than anything else against impatient, pedantic violations of the peculiar and autonomous nature of his special subject, and his reverent listening will prevent him from rushing into hasty systematizations. On the other hand, we can understand how easily a science, and especially a philosophy, resulting from knowledge dimmed or deformed by a false attitude, lapses into contradictions with the content of Dogma, or rather with the natural truths which are implicitly presupposed by Dogma, and then given rise to Materialism, Psychologism, Relativism, Scepticism, Idealism, Darwinism, etc. But this is not a contradiction which results from knowledge having been given free course, without prejudice, without dogmatic hindrance, but is due rather to the fact that a genuinely unprejudiced, really objective knowledge was never reached, for it was impeded by a false attitude and never really made contact with things."²

And may we add one other sentence especially pertinent at this time:

Where Truth Prevails

"The university must accordingly be a place in which, alongside of specialized studies, the true hierarchy of values is so cultivated as to be a fortress against infection by all those heresies, by all those idols and fetishes which at times poison the air of a period, as nowadays for instance Nationalism, Statolatry, the idolization of mere animal life, and above all that divinization of achievement which stifles all deeper life, replaces virtue by efficiency, has nothing but recreation and amusement to set over against work, leaves no room for contemplation and meditation, makes man into a spiritual cripple and life into a perpetual escape from oneself, which is at bottom nothing but a flight from God."²

Here is a view of reality, of the proper attitude in a university, of the character of intellect, and of the nature of a university that should have consideration in the world-wide discussion. It is a conception of a university that is coincident with its origin in the twelfth century and is still a practical ideal. — E. A. F.

¹*Idea of a University* (Christianity and Scientific Investigation), pp. 466-467, Longmans, Green & Co., 1923.

²Dietrich Von Hildebrand, "The Conception of a Catholic University," in Kotschnig and Pry's *The University in a Changing World*, Oxford University Press, with permission of the publisher.

Definitions and Educational Terminology

In the September issue of the *Catholic School Journal* we noted the confusion of terms used in education and the fact that some terms are used in widely different senses. We should like to build up, with the co-operation of our readers, a more precise terminology as well as to note the variety of terms used. We welcome from our readers any request to clarify educational terms which we shall include on this page monthly.¹

For this month we publish certain terms of current interest taken from the glossary in the editor's book entitled *Philosophy of Education*.

EDUCATION

Education is the self-direction of the individual of his own powers in a way to reconstruct his experience and regenerate his spirit for the supreme social and spiritual ends of human life so as to realize as fully as possible the potentialities of the particular individual in his educational environment.

PROGRESSIVE EDUCATION

Progressive education is a protest against traditional or current prevailing educational practice. Its inspirer is John Dewey, and his philosophy is its foundation, though he need not be blamed for all the excesses or aberrations of progressive education. Its emphasis is on (1) pupil freedom; (2) teacher freedom; (3) an activity leading to more activity, or growth leading to more growth; (4) whatever ends exist are pragmatic; (5) shared experience is an expression of the great social emphasis in the system; (6) school life must be continuous with social life; (7) emphasis on intelligence and especially its problem-solving technique; (8) faith in continuing progress as implied by the name; (9) great faith in individual differences and individual motivation in the process; and (10) emphasis on the present rather than the past. Its basic attitudes are pragmatic, instrumental, and experimental.

In Dewey's summary of progressive education he listed the following as characteristic: the cultivation of individuality rather than imposition from above, free activity instead of external discipline, learning from experience rather than learning from the text and teacher, acquisition of skill and technique in attaining ends by each individual rather than by drill, making the most of the opportunity of present

life rather than preparing for a remote future, and gaining acquaintance with a changing world rather than with static aims and material.

The release of teachers and pupils from current practice has naturally at times gone too far. From the nature of these excesses Dewey explains them by the fact that some of his followers have accepted an extreme either-or philosophy. He illustrates this with reference to authority. He says "when external authority is rejected, it does not follow that all authority should be rejected, but rather that there is need to search for a more effective source of authority. Because the older education imposed the knowledge, methods, and the rules of conduct of the mature person upon the young, it does not follow, except upon the basis of the extreme either-or philosophy, that the knowledge and skill of the mature person has no directive value for the experience of the immature." "On the contrary, basing education upon personal experience may mean more multiplied and more intimate contacts between the mature and the immature than ever existed in the traditional school, and consequently more, rather than less, guidance by others."

Rugg and Shumaker have also criticized the progressive school, noting:

1. The emphasis on centers of interest rather than subjects of study should not lead to the rejection of the teacher function in guidance but make it more imperative and more necessary that it be expert. Consequently there must be wise planning by the teacher.

2. Making the curriculum on the spot instead of planning it in advance makes it lopsided, lacking in design, and "emphasizing the local, the endemic, the near at hand, the immediate."

3. The provision of an active school as operated develops a great respect for, and more systematic provision for, *ideas*, for meaning, for intellect, for the power to think, for training in tolerant understanding.

MORES

Customs which characterize a social group and which are considered to be right and necessary to the welfare of the group.

EUGENICS

1. The science which deals with the influences that improve the inborn or native qualities of the race or breed, especially of the human race.

2. The practical efforts of improving races by good breeding.

EUTHENICS

The system of improving individuals by good environment.

BEHAVIORISM

A contemporary American school of psychology formed by John B. Watson (*Behaviorism and Introduction to Comparative Psychology*, 1914) which abandons the concepts of mind and consciousness and confines its study of animals and men to behavior. It is the science of behavior, of external behavior. It is defined by Watson as "the objective experimental branch of natural science concerned with the prediction and control of behavior."

EXISTENTIALISM

This is a philosophy of human existence, centering in existence rather than on essences. It recognizes that there is no knowledge independent of the knower who as existential thinker "vouches for his thought by his life." He is not the maker of abstractions or systems; he is inwardly concerned in his personal spiritual life. There is a passionate personal appropriation of the Truth; not a mere passive receptivity of the objective scientist but a creative productivity. It is a protest not only against the abstraction of philosophy but against the pseudo absolutes of "race," "nation," "Fatherland," or international "proletariat."

Existentialism may be theistic (Kierkegaard, Jaspers, Marcel), or atheistic (Heidegger, Sartre).

¹See editorial, *Nomenclature and Education*, in the September, 1953, issue.

Problems of Catholic Education in the Philippines

Very Rev. Msgr. Osmundo Calip*

THE Catholic Church, ever faithful to the mandate of Christ to His Apostles: "Going, therefore teach all nations," has not neglected to fulfill this commandment of our Lord in the Philippines. The early Spanish missionaries built the schools side by side with the churches and such was the efficiency of their teaching that the knowledge of the people in the Catholic faith went along with their learning to read and write. For more than three centuries the Catholic Church taught the Philipinos not only in the elementary schools but also on the college and university level. Among the colleges and institutions of learning appears the world-renowned University of St. Tomas which happens to be 25 years older than Harvard, the oldest University in the United States.

The oldest University ever under the American flag is not Harvard in Cambridge, but Santo Tomas in Manila. Hoary with age and tradition as Harvard is, Santo Tomas is by a quarter of a century the older.¹

We could say without any mental reservation that the education during the Spanish sovereignty was under the guiding hands of the Catholic Church.

The delegates went on record as admitting that after 387 years of Catholic education in the Philippines both the country and educators had much to be proud of.²

It was a beautiful display of the combined instruction of the people of piety and knowledge which nowadays is no more to be found in the present make-up of education in the public schools of the Philippines.

The Present Situation

The change of sovereignty from Spanish to American; from American to Philippine Independence, has brought insurmountable problems of education to the Catholic Church. With American control came the doctrine of separation of Church and State. This doctrine not only produced a repercussion in the gov-

ernment organizations in Church and State relations, but also in the educational policies of the nation.

The separation between State and Church should be real, entire, and absolute. Thus declared President McKinley in his instruction to the Philippine Commission, then about to take over the civil government of the Philippine Islands, 1900.³

Because of this doctrine, the Catholic Church had to maintain separate schools which were financed by her alone. Government support was no longer the policy because the government had established public schools which, of course, are tax supported.

It is lamentable to mention that there are not sufficient Catholic Schools in the Philippines to take care of a population of 17,000,000 Catholics. We have only 300,000 pupils and students in all our Catholic schools, colleges, and universities in comparison with 5,000,000 children in the public primary, intermediate, and secondary schools. Ninety per cent of these children were Catholics.

There are two reasons for the small number of Catholic schools: (1) lack of priests (2492) and Sisters (2906) and Brothers (164). Aside from the lack of personnel, we have the acute economical situation of the Church which keeps her from founding more schools. The Church is rehabilitating war-damaged churches, convents, and schools, but the U. S. War Damage Commission has given only 15 per cent of the value of church properties (\$75,000,000).⁴ The acute national financial crisis naturally affects the Church and consequently she cannot engage in a much needed building program at this time.

Despite the constitutional provision of exemption from taxation, the Catholic schools have been taxed 1 per cent for all their global income and this hampers the already overburdened schools which as a natural consequence could not provide modern laboratories and complete libraries.⁵

Probably worst of all the directives sent out by the government is the ruling of the Department of Education which states: No

other school shall be founded in a locality where there is already an existing school. This is against the natural right of the parents to educate their children according to their likes and wishes and deprives them of the right to establish a private school which is embodied in the very constitution of the nation, patterned after the American constitution.⁶ To this effect the Public School Law of the Philippines has expressly provided that nothing in the Act should be construed in any way to forbid, impede, or obstruct the establishment and maintenance of private schools. The decision of the case, *Pierce v. Society of Sisters of Oregon*, by the Supreme Court gives a very clear right for the existence of a private school and the fundamental right of the parents to educate their children according to their wishes.

As often heretofore pointed out, rights guaranteed by the constitution may not be abridged by legislation which has no reasonable relation to some purpose within the competency of the State. The fundamental theory of liberty upon which all governments in this union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional obligations.⁷

In his speech to the National Catholic Educational Association of the Philippines, Most Rev. Egidio Vagnozzi, Papal Nuncio to the Philippines, declared the following: "If the parents want their children to receive thoroughly Catholic education in a Catholic school, the State does not have the right to prohibit the founding of such a Catholic school on the plea that a public or non-Catholic school already exists in the area."⁸ The Philippine Constitution even embodies the provision to oblige the government to help as an instrument in the very realization of the natural and constitutional right of the parents to educate their children. "The State does not have the right to create a school monopoly in its own favor, for by doing so, it would jeopardize the fundamental right of parents to

*Vice-Chancellor and Assistant Superintendent of Schools, Archdiocese of Nueva Segovia in the Philippines. He is pursuing graduate work at the University of Notre Dame. He was recently appointed a Papal Chamberlain by Pope Pius XII.

¹George A. Malcolm, *The Commonwealth of the Philippines*, 285.

²N.C.W.C. News Service, issued by the press department, National Catholic Welfare Conference, February 25, 1952.

³Jorge R. Coquia, *The Legal Status of the Church in the Philippines*, 1.

⁴Holy Childhood Association, *Annals*, 48 (Mar., 1952), 14.

⁵Constitution of the Philippines, Sec. 14, Subsec. 3, Art. VI, Sec. 1, subsec. 4, ordinance appended thereto: Assessment Law, sec. 544, pa. c Adm. code.

⁶Art. 7, Philippine Constitution.

⁷J. R. Coquia, *op. cit.*, 122.

⁸Most Rev. Egidio Vagnozzi, Speech at Catholic Educational Association of the Philippines, February 6, 1952.

choose a school for their children on the basis of religious conviction.⁷⁹

Competitive Policies

The Catholic schools are suffering from a very dishonorable and acute competition with the private nonsectarian schools and public schools. The government schools are supported by the taxation of the people and by the voluntary contributions of the Parents-Teachers Association. The greatest competition at the present time are the Protestant schools and colleges ably supported by the American Y.M.C.A. and generously aided by the American Council of Churches. In the midst of this competition of building and rebuilding schools and providing complete library and modern laboratory facilities, the Catholic Church is not in a financial position to help her schools due to other problems which demand top priority, namely, reconstruction of churches and the building of new seminaries. The keen rivalry for enrollment is also a problem because the Church does not have recourse to the means and ways of the sectarian and public schools. The government schools are helped by political pressure and the other private sectarian schools are aided by big social events and public advertisement.

Class Distinctions

It is sad to note that there are some Catholic schools and colleges in the Philippines which set up class distinctions. The religious congregations administering these schools cannot be accused of being subjectively guilty because they invariably follow the Spanish systems of education. These schools, being exclusive and of high standards, can naturally admit only wealthy students. This alarming condition of the schools was denounced publicly by the Papal Nuncio to the Philippines in his keynote address at the National Convention of the Catholic Association last February 6, 1952:

The costly and grandiose buildings which may attract specially the wealthy and satisfy our pride are in contradiction to the spirit of Christian moderation and religious austerity. The administrators of Catholic schools should not make Catholic education overly expensive; instead they should support poor students and offer free schools. All of us must give attention and provide funds for the poor but deserving students who can become useful and prominent members of the society to exercise a Christian influence in public affairs. This history of subversive movements has shown that the intelligent person deprived of opportunity to ascend the social ladder often becomes the brains behind organized revolts.

These select schools are really crowded by sons and daughters of influential politicians, businessmen, and millionaires. Unfortunately, the children of common people, although

gifted, are excluded from these schools which carry a high standard of educational prestige. This really predisposes the minds of the people to Communism because it carries the class distinction which is very favorable to the ways, procedures, and techniques of propaganda of the Communists. At times these schools are crowded by students attending merely for the sake of social prestige or glory for the family. Others attend solely to have the opportunity of studying in a college which does not produce any good influence and lasting values for the majority of the population who really need guidance and education. Graduates from these schools will never move to protect the common people and they will only stick solidly to their own class of aristocracy. We can scarcely expect leadership from them when not a spark of Catholic action is in their souls.

Local Difficulties

The Philippine Catholic schools are not fully systematized like those in the United States. We do not have complete functioning superintendents of Catholic schools in the six archdioceses, fourteen dioceses, and three apostolic vicariates, and five *prelatur-nullius*. Accordingly, the Papal Nuncio recommended the following: "The Holy See's instruction stresses the importance of a diocesan superintendent of schools who is the official representative of the episcopal authority in school matters."⁸⁰

The textbooks in Philippine Catholic schools do not embody the spirit of Christian social living as do the textbooks of the U. S. Catholic schools. There is a marked deficiency in methods of guidance and counseling in our schools due to the fact that there is a distressing shortage of religious vocations. Our schools lack vocational and technical courses and from year to year we are producing a generation who will only add to the mass of white-collar unemployment. This lends itself to an atmosphere of unrest which is congenial, favorable, and conducive to Communist ideology. The Papal Nuncio, aware of this danger, also stressed the necessity of vocational instruction. "Technical and vocational instruction of the Christian masses must be intensified to prevent the increasing unemployment; these trade schools are in line with modern educational tendencies and fill a real social need."⁸¹ It is gratifying to notice that there is already a move on the part of the hierarchy in the Philippines regarding this matter. Letters have been sent to the superior general of the Salesian Fathers and to the superior general of the Benedictine Fathers, requesting them to come to the Philippines to

start technical and agricultural schools. Recently the Jesuit Fathers have started an agricultural college, the first of its kind in the field of Catholic education.

Effects of Separation

The principle of the separation of Church and State, and the trend toward a State monopoly of education resulting in the establishment of purely nonreligious or religiously neutral schools, involves a real problem in the system of education in the Philippines. In the place of schools established and conducted as *Seminaria Ecclesiae* during the Spanish regime, there has been introduced the American type public school with underlying doctrines of utilitarianism, naturalism, and positivism. This is a system of education divorced from moral and spiritual values based upon a personal God. "By moral and spiritual values, we mean those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture."⁸²

In the convention concerned with drafting the Constitution of the Philippines, there was fervent discussion on the part of the delegates as to whether religion should be included as a course in the curriculum of the public schools. At this convention there were three groups of delegates who had different attitudes toward religion in the public schools. The first group proposed that religion be included in a course of the curriculum of the schools, although available only at the option of parents or guardians. This means that religion then becomes an obligatory subject of the child in the school through the desires of the parents or guardians. The second group proposed the absolute prohibition of religion in the public schools on the ground that the teaching of religion would be a violation of the separation of Church and State. The third group which advocated the middle way proposed the existing law, embodied in the Jones Law, Article 74, Sec. 16, as a constitutional provision which authorizes the teaching of religion as an optional subject in the public schools.

It shall be lawful, however, for a priest or minister of any church established in the town where a public school is situated, either in person or by a designated teacher of religion, to teach religion for one hour and a half three times a week, in the school building, to those public school pupils whose parents and guardians desire it and express their desire therefor in writing filed with the principal teacher of the school, to be forwarded to the division superintendent, who shall fix hours and rooms for such teaching. But no public school teacher shall either conduct religious exercises, or teach religion, or act as a desig-

⁷⁹J. R. Coquia, *op. cit.*, 121-122.

⁸⁰E. Vagnozzi, *op. cit.*, p. 8.

⁸¹*Ibid.*, p. 9.

⁸²Education Policies Commission, *Moral and Spiritual Values in Public Schools*, p. 3.

nated religious teacher in the school building under the foregoing authority, and no pupil shall be required by any public school teacher to attend and receive the religious instruction herein permitted.

This law is defective and ineffective to the objective for which it had been drafted. The minds of the delegates in passing this provision of the constitution was to follow the line of the public schools to develop moral character.

All schools shall aim to develop moral character, personal discipline, civic conscience, and vocational efficiency and to teach the duties of citizenship.¹³

With this law there is no guarantee to have regular attendance of the children in their religion classes because it is an optional subject outside the regular school hours. The religion teacher is kept pleading constantly for the children to come to religious instruction which is subject to their whims and wishes. The law is theoretical but not at all practical. The public school teacher cannot make recommendations—that is the law. Rightly the Church has filed complaints regarding this matter:

The Church has never been satisfied with the existing arrangement, in that time allotted by the law is insufficient and that in making and enforcing the regulations under the law, the Bureau of Education has not gone as far as it should to facilitate the work of the classes in . . . authorities is abused to the extent of sabotaging the whole plant of religious instruction.¹⁴

Lack of Religious Vocations

The worst problem of the Church which directly affects religious instruction in the public school is the lack of enough religious personnel. To repeat, if only for the sake of emphasis, there are five million Catholic children in the public schools in the Philippines and we have only 2492 priests and 2906 nuns. With this abysmal shortage of priests and nuns the Church is at a loss to handle religious instruction in the public schools. A logical consequence and natural effect of the scarcity of priests and nuns is the small number of instructed lay catechists who otherwise could substitute for the priests and nuns.

A decade has passed without using the law effectively due to the lack of religion teachers in many places, and also because of opposition by school authorities.

Due to the biased interpretation of the separation of Church and State there is an unsympathetic attitude of public school authorities toward the Church. In places where Catholic schools are strong and flourishing the superintendents of schools are jealously and carefully restraining themselves from co-oper-

BOOK WEEKS

National Children's Book Week, sponsored by the Children's Book Council, 50 West 53rd St., New York 19, N. Y., will be observed, November 15–21, 1953. Some Catholic schools co-operate with the public schools, libraries, and book dealers in this annual observance.

Catholic Book Week, sponsored by the Catholic Library Association, will be observed generally in Catholic schools and parishes, February 21–27, 1954. Cardinal Spellman has accepted the honorary chairmanship of this event for 1954.

Several years ago the Catholic Library Association decided to sponsor a Catholic Book Week in February because that month is observed as Catholic Press Month. The CATHOLIC SCHOOL JOURNAL gives special attention to books in its Schoolbook and Library number in February.

"Christian Reading for a United World" is the theme chosen for Catholic Book Week in 1954. The Catholic Library Association, 209 Vine Ave., Park Ridge, Ill., is preparing a poster illustrating the theme and also two annotated lists of books—one for children, the other for adults.

ating with the local Church authority in matters pertaining to activities affecting public school children. The existence of the Catholic schools is resented by a number of public school teachers. The argument is that they will be thrown out of their jobs due to the increase of enrollment in the Catholic schools and a decrease of enrollment in the public schools.

A year ago, the committee on textbooks prescribed the anti-Catholic and biased biography of the greatest Filipino patriot, Dr. Jose Rizal, as an obligatory reference book in history for all students in the public schools. This book is diametrically opposed to the facts surrounding the life and death of this Filipino patriot. The sad fact about it is that government money has been spent for the printing of this historically untrue book which rabidly attacks the Church.

The policy makers of education in the Philippines have always mentioned and maintained that the State is the sole arbiter of education, thus denying the natural fundamental constitutional right of the parents to teach their children and send them to any school which they would deem best for them.

The natural right and duty of the parents in rearing the youth for civic efficiency should receive aid and support of the government.¹⁵

The Church is really at a loss in the care of the children of the public schools. These children, although baptized Catholics, will become indifferent or lose their faith entirely, due to the lack of religious instruction. These children, imbued with ideas which are based only upon soft principles of naturalism, utilitarianism, and pragmatism, will naturally have an incomplete education. This can result only in a mental vacuum in themselves, and an unending thirst and longing for the knowledge and love of God.

Here is another invitation for Communism to creep in where the mentality of the children is made a vacuum by the lack of religion. The materialistic propaganda of Communism finds fertile ground in the minds of children who have no sense of the moral or spiritual values which only religion can give.

Take religion from the souls of our children and young people and you will create a vacuum which no rationalistic philosophy, no Kantian morality, no behaviorism can fill. Nature abhors a vacuum; this vacuum might be easily filled by the greatest foe of religion which is Communism.¹⁶

The basis for a filial respect and unswerving loyalty to authority is given by religion. When there is no religion, there is a rampant disregard of authority. This is the reason for the nationwide juvenile delinquency which the Philippines is experiencing today. Besides the aforesaid fatal consequences of lack of religious instruction, these children will grow up in their materialistic ideals and become influenced by that despicable attitude of scoffing at religion and disregarding the Catholic Church.

Conclusions

Through justice, fair play, and common sense, co-operation is possible despite separation of Church and State. After all, the State and Church are taking care of the same subjects whose welfare and well-being cannot be ignored by either. They should be like the two rails of a train carrying the same load, and although separated from one another, run a parallel course.

The Catholic Church, faced by these innumerable and complicated problems of the public schools, is not to be discouraged. She will have to exert greater effort and let her religious continue their intensive program to take care of the public school children. The spirit of Catholic Action must play an important role in the lay organizations of the Church. Catholic schools and their students are duty bound to extend helping hands to children of public schools by transmitting to them their knowledge of religion and by serving as lay catechists.

¹³Constitution of the Philippines, Art. 11, Sec. 4.

¹⁴J. R. Coquia, *op. cit.*, p. 135.

¹⁵Constitution of the Philippines, Art. 11, Sec. 4.

¹⁶E. Vagnozzi, *op. cit.*, p. 4.

Practical Aids For Teachers

Making Their Catholicism an Intelligent Possession

*Rev. John F. Mueller, S.M.**

Why are you a Catholic? That is a simple question, a basic question for a Catholic. I have asked it of class after class of high school seniors. Response was slow in coming, indicating that the students had not given it much thought before. The answers varied greatly and, in the opinion of the class, few of the replies were really convincing.

Usually the first answers given are: "I am a Catholic because my parents are Catholic," "because that is the way I was born," "because that is the way my teachers have instructed me," "because that is the common religion in the country in which I live." Students quickly admit that these reasons explain how they happen to be Catholics, but that they are not satisfactory reasons for being a Catholic now nor for remaining one by personal choice throughout one's life.

So we keep on looking for a reason. Slowly, step by step, the real argument develops from their own thinking, coupled by the information given them in the past. Of course a little help, a little encouragement is needed now and then.

"I am a Catholic because I believe the Catholic Church is the true Church."

"Why?"

"Because Jesus Christ founded it."

"So what?"

"Well, Christ was God."

"Anybody can make that claim."

"Christ proved that He was God by the miracles He worked—events of such a nature that they cannot be explained except by immediate intervention of divine power."

"That may prove that the Church Christ founded was of divine origin, but today there are some 260 sects claiming to be the twentieth-century edition of Christ's Church. How can I discern the true Church?"

"This can be done by making a comparative study of the various sects as they exist today and seeking in them the marks that characterize the true Church as founded by Christ. Moreover, just as the miracles proved Christ to be God, so do the miracles that have been worked in the Catholic Church throughout the centuries prove that it is the Church of God."

Of course this takes longer to develop in

the classroom than it does to read it, but the students are in there thinking, criticizing, and offering suggestions. In general I feel that the experience is a gratifying and a meaningful one for students.

Realistic Preparation for Future

These students will graduate this June as have so many classes before them. Then their paths will diverge greatly. Some will continue their education in a Catholic college, their faith still sheltered from any challenge. Others will go to non-Catholic colleges where, from the first day on, their faith and the things they were taught (and never questioned) will be questioned day in and day out until the individual is fairly well confused and mentally embarrassed. They may still want to be Catholic but they may not really know why.

Others will get themselves a job and soon marry. All will go well as long as it is convenient and easy to be a Catholic; but once a choice is thrust upon the individual that requires the weighing of values—one's religion or that girl—too many abandon their faith. How ready are these graduates to face the challenge of a pagan-thinking world, if there is no conviction about their faith!

So many easily set aside their faith. And why not? They have no reason, save that their parents were Catholics. Why go to Mass on Sunday? Why not marry the divorced girl? Why not get married again and make another effort to be "happy"? Why not practice birth control? Because the priest or teacher says it is wrong is no longer a sufficient reason. Others say these things are not wrong, and give reasons that sound plausible. If our young people are intelligent and educated, then they ought to have sound reasons for their Catholicity, and it is up to us to help them think out their reasons.

Foundation in Reason

What does this mean to the Catholic educator? It means that if we really want to give to youth a Catholic education that will last, we must see that it has a strong foundation in reason. For this, it does not suffice to advance page on page of arguments. We can't build the foundation; the student must

build it himself. He must have *his* reasons for what he is and does. Question those reasons and critically examine them. Challenge the statements and actions of students, and keep pushing for answers until the class is satisfied. Why obey one's parents? Why? Why? It is good that we challenge the student's Catholicity now; it will be challenged aplenty later on. And then we won't be around to help them find the answer.

There is current in non-Catholic circles the notion that Catholics are not allowed to think, that the Hierarchy does all the thinking for them and tells them what they must and must not do. Erroneous as this is, it is supported by the frequently recurring fact that many Catholics don't do any thinking for themselves in the area of morals and ethics, until they are "liberated from this thralldom of the Church" by a few pointed questions and arguments from a non-Catholic friend.

Thank God, our students have the truth and need not search blindly after it. Let us not weaken their possession of the truth by failing to make it an intelligent possession. Let us get back into their vocabulary that word that is so characteristic of the dawning intelligence of the three-year-old child, "Why?"

PRIVATE SCHOOLS NEEDED

When it is no longer possible for a man to find a school for his boy except within a universal state system, it will be too late to worry about freedom as we have known it, for it will be gone.

* * *

The power of the state to enforce minimum standards of education for all is not in question. The power of the state to monopolize the field and remove all competition is, however, a horse of another color.

* * *

The privately sustained school, college, or university is sadly needed to help keep alive and nurture the spirit of liberal learning in an age drifting into a pervasive materialism which threatens to ruin our whole school system.

—Harold W. Dodds,
Pres., Princeton University

*Graduate student at Fordham University.

FLAVIA'S FINAL QUEST

*Sister Michaelinda, O.P.**

NARRATOR: As the first snow falls silently, white and peaceful, it brings thoughts of Christmas—thoughts of that first Christmas when God raised the star of Bethlehem to shine for men throughout the ages—thoughts of angel choristers who sang the first Christmas carols—happy thoughts of the Infant and His holy Mother, of lonely shepherds, and of the traveling Wise Men. Then we solemnly retrace the centuries to the day on which God created Christmas. Today, therefore, let us recount the details which surround this great event. Let us enter the palatial court of Herod. Here, after the maidens of the palace have engaged in pleasant revelry, Flavia and Marcia, daughters of Herod's chieftain, Petronius, sit together busily engaged embroidering in gold and silver, the one a purple robe, the other a crimson toga.

[Dancers on the stage go through the last phases of their dance.]

FABIOLA: Come Flavia! Come Marcia! Dost thou not join us?

LEAH: We must away—and dance for Herod's guests.

ESTHER: Herod will miss thy dancing, Marcia. Can'st thou come?

MARIA: Leave thy work and join the dancing. What carest thou for thy embroidering?

MARCIA: Nay, my mother dost wish this robe finished for Herod's banquet tomorrow.

DANCERS: We shall miss thee, Marcia and Flavia. Thou wilt join us later?

[Dancers go into a dance step as they leave the stage.]

FLAVIA: Sister, didst thou see the strange kings to whom our Lord Herod gave audience yesterday?

MARCIA [shaking her head]: I had heard tell of them. For a truth, the report of their coming was noised through all Jerusalem. Canst thou tell me ought of them?

FLAVIA [eagerly]: Verily, I was in the throne room when our Lord Herod gave audience unto them. Herod sought to learn whence they came and whither they were going. They told a strange story of a star which had appeared in the sky, a mystery even to the oriental astrologers. They regarded the star as an omen; it seemed to beckon unto them

to follow. They were assured that this star heralded the birth of a King. Therefore, they took from their treasuries gold, frankincense, and myrrh and set out in quest of Him. The mysterious star shone upon their pathway. They followed it until, as they all say, it disappeared over the gate of our city.

MARCIA [after listening in surprise]: And what said our Lord Herod of this king? Was he pleased to hear of a new ruler in the land of Herod?

FLAVIA [smiling]: Forsooth, he spoke graciously unto them, but as I stood near him, I saw that he was filled with wrath, yet he concealed it. Marcia, beloved, ever since I saw these wealthy kings from the Orient, I have pondered upon their story and upon the King whom they said was to reign in greater glory than Augustus, our Emperor. My heart has continually asked, "Why should a star announce the birthday of a King?"

GIRL CHORUS [off stage]: "Star of the East"

MARCIA: How did'st thou learn where the new King was to be born?

FLAVIA: Scarcely had the Oriental travelers asked Herod, "Where is the newborn King?" when Herod summoned to himself the chief priests and all the Jewish scribes. These discovered a prophecy which says that some day there will be born a King to reign over Israel. The high priests searched Scripture. In the prophecies they read, "And thou Bethlehem art not the least among the princes of Juda: for out of thee shall come forth the ruler that shall rule my people Israel."

MARCIA: Bethlehem! 'Tis no birthplace for a King! 'Tis but a lowly town!

FLAVIA: Thus spoke the scribes who read the Hebrew writing, and thither went the strange Kings if I mistake not. So I fear me, that now our Lord Herod knows of the birthplace of their King—it forebodes no good for the royal Child in the little village of Bethlehem.

SOLO: "The Birthday of a King" or "In the Little Village of Bethlehem."

MARCIA: I must leave thee to thy dreams of strange Kings from the Orient and His Royal Highness, the Infant. The maidens of the palace were loathe to leave me here. [Lightly] Perchance, thou too wilt follow the

Oriental to Bethlehem! [Exit.]

FLAVIA [thoughtfully]: Perchance, I, too, will follow. Wherefore should I not? [Sighs] I am weary of the court of Herod, its bitterness and mockery; and why should I not seek this new King, this "Prince who is proclaimed by a star?" I will seek Him. The star, which guided the strange Kings will surely guide me too. [Meditatively] Yet they had gifts for the royal Child! What may I bring? [Picks up robe she had laid aside.] 'Tis a kingly robe, and it shall be my gift unto the newborn King. I shall not wait, but shall hasten. None shall detain me, for I will garb myself as a Jewish maiden, going unto the city for taxation. [Throws a Jewish robe over her finery. Takes royal robe along. Exit.]

NARRATOR: No sooner had the Oriental kings left the palace of Herod and proceeded through the gate of Jerusalem, when the star appeared again in the heavens. Expectantly, they journeyed onward. Joyfully, they renewed their search.

BOY'S SOLO: "We Three Kings of Orient Are."

NARRATOR: As the shadows of dusk are falling about her, Flavia reaches Bethlehem. The streets are filled with pilgrims, who at the decree of Caesar Augustus, have come to their native city to be enrolled. The hush of eventide is resting upon them. Flavia makes her way to the nearest hostelry. Reaching it, she eagerly questions Joel. [Flavia enters right. Joel, the hostler, enters left.]

FLAVIA: Hast thou heard aught of a King who was born or of strangers of the Orient who followed a star hither?

JOEL [in surprise]: Hast thou, too, come to seek the Babe who is lying in the stable yonder? Verily, I have been filled with amazement. A few days ago there came hither shepherds, telling of a vision of angels. Yesterday Oriental strangers of kingly mien came and spoke of a wondrous star which led them hither.

FLAVIA: But the King? Where is He?

JOEL [in a solemn low voice]: In a manger lies a Child—the Son of Mary of Nazareth.

FLAVIA [in surprise]: In a manger? Why hast thou not given Him a room in your inn, gentle hostler?

*Nativity High School, Detroit 13, N. Y.

JOEL [*hesitatingly*]: Verily, the pilgrims thronged the town for they have come hither from Samaria and Peraea and the regions beyond. They will come for several days more for the Emperor's enrollment. The night Joseph besought shelter, I said to him, "Nay—There is no room in the inn." He looked for shelter elsewhere and found a stable against yonder hill. Joseph and Mary are in the stable and the Babe you seek is with them. Alas! Had I been a gentle, courteous hostler how joyous my lot would be today!

CHORAL GROUP: "There Was a Gentle Hostler."

JOEL [*meditatively*]: Ah! Had I but been a gentle hostler. Nay, I was not. "There is no room in the inn," said I. Can it be that the Babe born in that lowly stable is the Messiah? [*A shepherd enters singing solo: "O Holy Night." A band of shepherds follow and join in the chorus.*]

FLAVIA [*addressing shepherds*]: I am Flavia, the daughter of Herod's chieftain. I seek a King born in Bethlehem. Can you tell me aught of Him? [*She drops the Jewish cloak and reveals her identity. Shepherds are amazed. Silence for a few seconds.*]

FIRST SHEPHERD: Lo, we have seen Mary, His Mother. The Holy Child is lying in a manger yonder.

FLAVIA: How came you to know of Him? Did a star guide your way?

SECOND SHEPHERD: Nay! We were abiding in the field that night keeping watch over our flocks when an angel of the Lord came to us; the glory of God shone round us, and we were sore afraid. Then the angel of the Lord spoke unto us, "Fear not, for behold I bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a Saviour who is Christ the Lord."

THIRD SHEPHERD: And suddenly there was with the angel a multitude of heavenly hosts, praising God and saying, "Glory to God in the highest and peace on earth to men of good will."

CHORUS: "With Glory Lit the Midnight Air."

FLAVIA: Didst thou go and find the Infant as the angels had foretold?

FIRST SHEPHERD: Immediately we left our flocks on the hillside and journeyed to Bethlehem. There we found Mary and Joseph. In a manger stall lay the divine Babe in swaddling clothes. The songs of the angel choristers filled the lowly stable while we knelt with Mary and Joseph in adoration.

FLAVIA: Is the Child still there?

SECOND SHEPHERD: We have just come from the cave. He is still there. With Him were strangers bearing kingly gifts. [*Enter Magi.*]

GASPAR: Our quest is indeed ended for in my heart I know the Babe who is lying in yonder lowly manger is the Prince heralded by the star.

MELCHIOR [*turning to Flavia*]: Dost thou seek the King, my daughter? Haste thee to Him, for He is yonder with Mary His Mother.

FLAVIA [*hesitates*]: I had brought a gift—a robe of purple wrought with gold and silver, as was meet for a King. I had thought to have knelt at his feet, and offer it to Him, yet as I journeyed from Jerusalem here, I met a child, who shivered and wept as he crouched beneath the shadow of a wall. The child told me that he was the son of a leper and implored my pity. I had nought to give him, yet as I stood beside him a voice bade me give him the robe I had brought. So ere I knew, I had spread its rich purple folds over his naked shoulders. Now, I have no gift for my King, and I fear to go into His presence.

BALTHASAR [*putting hand on shoulders*]: Go in peace my daughter, and seek the newborn Prince and fear not because thou hast no gift.

FLAVIA: Mayhap I find a flower—ah! what nicer gift than a flower could I give to the King as a symbol of my devotion.

GIRL'S CHORUS: "When Blossoms Flower Amid the Snows."

BALTHASAR: Now return we to our home, to tell the wonderful tidings of a newborn King. [*They prepare to go.*]

GASPAR [*thoughtfully*]: Did not Herod, the King, bid us return by way of Jerusalem to tell him of the Child?

BALTHASAR [*quickly*]: Nay, my King, for a dream did warn me not to return to him, but to go to our homes another way. I fear least he seek the Infant King to destroy Him.

JOEL: Herod, the King, is an evil man, and

I fear for the life of the Babe. [*While he is yet speaking, Flavia returns.*]

FLAVIA: I have seen Him. I have found the newborn King. Though I had no treasure to bring Him, as ye with your myrrh, incense, and gold, yet when I told Mary the Mother of the royal mantle I had intended to bring, she bade me mourn not, for a gift to a suffering child was as a gift to her kingly Babe. My heart is filled with joy, for I have found Him of whom the angels sang to the shepherds, and to whom the star led thee—Wise Men of the East, oh, what joy is mine!

CHORUS: "Joy to the World."

JOEL: Ye have all worshiped him worthily but I—I had no room for Him in the inn.

FLAVIA: Joel, do not tarry here! I will accompany you to the manger of the Infant Babe. For even as yonder stars fill the world with light, so will He bring joy of everlasting love and peace into your heart.

MELCHIOR: His Infant Majesty, we shall also behold once more, before we return to the Orient. Come Gaspar! Come Balthasar—Yea! Come all ye faithful to Bethlehem.

CHORUS: "Come All Ye Faithful."

NARRATOR: The first rays of dawn were glowing in the East before the Wise Men from the Orient, Flavia, the chieftain's daughter, the innkeeper, and the shepherds departed from the plains of Judea, where the Infant Babe was born.

This coming Christmastide let us unite ourselves in spirit with Bethlehem's privileged visitors and kneel before the Saviour's manger in adoration, thanksgiving, and petition. Then and only then have we the true spirit of Christmas. Then and only then can we share with others God's divine creation—"A Merry Christmas."

[*Tableau may follow.*]



— Gedge C. Harmon

Christmas in the Mass

CHRISTMAS UNENDING

*Sister M. Sheila, O.S.F.**

CHARACTERS:

Mary, our Blessed Mother
St. John, the Apostle
Nathan, a boy of about 12
Little Sister, a girl of 8 or 9

TABLEAU CHARACTERS:

Two readers; the Angel Gabriel; two angels to stand in arches; angel chorus, about 10 small girls; St. Joseph; shepherds, 3 large boys, 1 small boy; three kings; priest; servers, 6 or 8 small boys; martyrs, 3 women, 2 men, a child; St. Francis; St. Coletta (or some other patron saint); Franciscan tertiary group, about 14 older boys and girls; First Communicants, 6 girls and 6 boys; Holy Innocents group, about 16 small girls and boys.

SCENE: The house of St. John, the Apostle
TIME: A.D. 64

[The house lights go off as the organ plays the refrain of "Gesu Bambino." Nathan and Little Sister enter from the rear. The spot shines on them about halfway up the side aisle. They slowly mount the steps in front of the stage, talking as they go.]

LITTLE SISTER: Is it much farther, Nathan?

NATHAN: No, Little Sister, soon we will be there.

LITTLE SISTER: Do you think she will let us come in?

NATHAN: Oh, yes, Little Sister, I have heard that Mary, the Mother of Jesus, is the kindest woman in all the world.

LITTLE SISTER: Really, Nathan? Really and truly?

NATHAN: You shall see, Little Sister, for here is the house of John, the Apostle. Mary lives with him now that her Son is gone away. [He points to center of curtains.]

LITTLE SISTER: Knock quickly. I can't wait any longer.

[Nathan knocks on center of curtain. Knocking sound is produced back stage. Curtain parts to the width of a door at first, then as Mary and the children are speaking, they open completely. The stage is almost bare. A chair, two low stools, a plain table with a mending basket on it complete the furnishings. Behind the upstage curtain the Annunciation tableau is prepared.]

MARY [Holds out her hands to the children and draws them into the room]: Come in, children. The night is dark. [She busies herself with their wraps and sees that they are comfortably seated on stools. Then she seats herself on the chair.]

NATHAN: My Little Sister and I are seeking Mary, the Mother of Jesus.

MARY: My Son is Jesus.

NATHAN: We heard a strange story in Jerusalem last week about you and your Son. It was so wonderful that we came to find out if it is true.

LITTLE SISTER: An old beggar told us that you are everybody's Mother. He said that you love even poor, ragged orphans like us!

NATHAN: And he said that your Son was the Son of God! and that He is not really dead.

LITTLE SISTER: Please, dear Lady, tell us about Jesus.

MARY: John, the Apostle whom Jesus loved, has been writing down what he remembers and what I have told him of those wonderful happenings. I will call him to tell you about them. [She rises and walks to door at left and calls] John—John!

[Mary walks off stage as she calls the second time and the children remain seated watching her. John enters carrying several rolls of manuscript. He seats himself as he greets the children.]

JOHN: Good evening, children. Our good Mother has asked me to tell you the story of Jesus.

NATHAN: Oh, Sir, we have heard such wonderful stories about Jesus that my Little Sister and I had to come to find out if they are true. You were with Jesus when these things happened, weren't you?

JOHN: That is right. I followed the Master for three years as He went about preaching and healing.

LITTLE SISTER: What was Jesus like?

JOHN: He was like no one else has ever been. All who ever looked into His eyes found that their whole lives had changed, and nothing could ever be the same again.

LITTLE SISTER: O-o-o-o-h, please tell us more.

JOHN: My friend Luke, who travels about with Paul, talking to the people about Jesus,

tells the beginning of the story like this:

[He unrolls one scroll and begins to read. His head is bent during the reading and his voice trails off, blending with that of the reader, then stopping altogether. The children watch him attentively. Little Sister comes around to peer over John's shoulder.]

As the Reader begins, lights dim and the upstage curtain parts to disclose the Annunciation tableau. Mary is kneeling on a draped elevation. The Angel Gabriel stands in the usual salutation posture. Background is a plain triple arch, the center arch being higher than those on the sides. A concealed spot shines on Mary's face. After the gospel narrative is finished, the choir begins the "Ave Maria" as the upstage curtains close. The lights come up gradually as John and the children sit silently until the song is finished.]

READER ONE: [Off stage, through a microphone or from a balcony]: "... the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And when the angel had come to her, he said, 'Hail, full of grace, the Lord is with thee. Blessed art thou among women.' When she had seen him she was troubled at his word, and kept pondering what manner of greeting this might be.

"And the angel said to her, 'Do not be afraid, Mary, for thou hast found grace with God. And behold, thou shalt . . . bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end.'

"But Mary said to the angel, 'How shall this happen. . . ?'

"And the angel answered and said to her, 'The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God. . . .' (Lk. 1:26-36.)

"But Mary said, 'Behold the handmaid of the Lord; be it done to me according to thy word'" (Lk. 1:38).

*St. Coletta School, Jefferson, Wis.

LITTLE SISTER: How happy Mary must have been after the angel came!

JOHN: Her joy was so great that she longed to share it with everyone. That is why she went to visit her cousin, Elizabeth. Together they glorified the goodness of God. [*He pauses to study the scroll.*]

LITTLE SISTER: What happened next?

NATHAN: What did she do after that?

JOHN [*Reads from scroll until his voice blends with that of the reader, then fades away gradually as before*]: Then, children. . .

[*Lights dim and the reader begins the Nativity narrative. The upstage curtains part to disclose Mary seated, holding the Christ Child in her arms. St. Joseph stands behind her contemplating the child. The arches of the previous scene now shine with a yellow glow. An angel stands with folded hands in each of the side arches. This entire group is on an elevation. Organ background of "Silent Night" accompanies the Gospel narrative. As the reader finishes, the choir sings "Silent Night."*]

READER ONE: "Now it came to pass in those days, that there went forth a decree from Caesar Augustus that a census of the whole world should be taken. . . . (Lk. 2:1.)

"And Joseph also went from Galilee out of the town of Nazareth into Judea to the town of David, which is called Bethlehem . . . to register together with Mary, his espoused wife. . . . And it came to pass while they were there, that . . . she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn" (Lk. 2:4-7).

[*After Choir finishes "Silent Night," the reader continues*]:

"And there were shepherds in the same district living in the fields and keeping watch over their flock by night. And behold, an angel of the Lord stood by them and the glory of God shone round about them and they feared exceedingly" (Lk. 2:8-9).

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and peace on earth among men of good will'" (Lk. 2:13-14).

[*Angel chorus enter from both sides behind the upstage curtain. They enter singing and group themselves around the Mother and Child.*]

READER ONE [*continuing after angels finish their song*]: "And it came to pass, when the angels had departed from them into heaven, that the shepherds were saying to one another, 'Let us go over to Bethlehem and see this thing that has come to pass, which the Lord has made known to us.'

"So they went with haste, and they found

Mary and Joseph, and the babe lying in the manger. And when they had seen, they understood what had been told them concerning this child. And all who heard marveled at the things told them by the shepherds. But Mary kept in mind all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen, even as it was spoken to them" (Lk. 2:15-20).

[*Shepherds enter from the rear of the auditorium. The boy carries a lamb which he places at the feet of the Christ Child. The shepherds approach the tableau and kneel. The Choir sings an appropriate song.*]

READER TWO: [*at close of shepherd song*]: "Now when Jesus was born in Bethlehem of Judea, in the days of King Herod, behold there came Magi from the East to Jerusalem saying, 'Where is the newly born king of the Jews? For we have seen his star in the East and have come to worship Him'" (Mt. 2:1-2).

"And behold, the star that they had seen in the East went before them, until it came and stood over the place where the child was. And when they saw the star they rejoiced exceedingly. And entering the house, they found the child with Mary His mother, and falling down they worshiped Him. And opening their treasures, they offered Him gifts of gold, frankincense and myrrh" (Mt. 2:9-12).

[*The kings enter and present their gifts to the Child. Choir sings "We Three Kings" at the close of the gospel narrative. At the close of the song the curtain closes slowly. During the entrance of the kings, John and the children step unobtrusively downstage until they are in front of the curtains when they are closed. A spotlight shines on the three as they stand in front of the closed curtain.*]

LITTLE SISTER: [*claps her hands and turns to John*]: Oh! oh! It was so beautiful! so beautiful!

NATHAN: Oh! if it could only happen again!

LITTLE SISTER: Yes! yes! It is too beautiful to be all finished!

NATHAN: Wouldn't it be wonderful if it would never end, if it would last forever?

JOHN: It will last forever, children. On the night before He died, Jesus began the everlasting Christmas, the holy sacrifice of the Mass. Each day He is born again on the altar. Every holy Mass is Bethlehem all over again.

[*Curtains part to disclose the altar setting. The upstage curtains are open showing Mary standing with the Child in her arms. The angels are in the two side arches. This tableau is placed at a height to show behind the tabernacle of the altar. A priest stands as though reading the Introit. Six small servers*

kneel on the altar step. The angel chorus of the Nativity tableau are grouped on both sides of the altar. As the curtains open the Choir sings the Kyrie of the "Panis Angelicus" Mass.]

JOHN [*gesturing toward the altar*]: To this Bethlehem all the world has come. At this Bethlehem men of all time have found joy and strength and healing. The earliest saints of the Church have given their lives in sacrifice for their faith in the Holy Sacrifice of the Mass. [*Other saints may be inserted here.*] Stephen, the deacon, and Sebastian, the soldier, the Holy Women, Agnes, Cecilia, Anastasia, and the child, Tarcisus—these, and all the heroic martyrs have become shining jewels adorning the chalice of sacrifice.

[*Martyrs enter as their respective names are called, Sebastian, Stephen, and Tarcisus from upstage left and the women from upstage right. Each carries the martyr's palm and the instrument of torture that won for him his crown.*]

MARTYRS: "We will go unto the altar of God, to God who gives youth and happiness." O beautiful Child Jesus, we thank You for this Bethlehem, this Mass. You give us the example of love without limit at Your crib-altar. As You have come to us in abundance of love, so let us come to You in our everyday Bethlehem, the holy Mass, in true love of God and man. Let us live for love of Your love who have come to die for love of our love. [*They turn toward the Christ Child and raise their palms and instruments of torture in offering, then resume their former position in which they remain.*]

JOHN: Through the centuries men have discovered the peace of Christ while kneeling at the foot of this altar; and when the glory of this vision began to dim, God sent a new herald, the seraphic St. Francis of Assisi to renew at the Mass, devotion to the Christ of the Crib.

[*The choir sings part of the Gloria as St. Francis slowly approaches the stage from the rear of the auditorium.*]

FRANCIS: Glory to God in the highest. "We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we give thanks to Thee for Thy great glory." Oh, Holiest Child, You teach us the lesson of loving poverty at this crib-altar. You have come to us with none of the riches of earth to give us the wealth of heaven. As You have come to us little and poor, so let us come to You with hearts as empty as the poor stable of Bethlehem, a resting place where our Lady Mary may place her Child. [*Turns to the rear of the auditorium where the tertiary group begins immediately to file in.*] Come, all you brothers and sisters, come and glorify the Lord with me. Let us all exalt His holy Name.

TERTIARIES [*arrange themselves in two groups on either side of the steps leading to the stage*]:

O Lord Jesus Christ, Lamb of God, Son of the Father, Thou who takest away the sins of the world, receive our prayer. "By the mystery of the word made flesh the light of thy glory has shone anew upon the eyes of our mind. While we know You to be God seen by men, may we be drawn by You to the love of things unseen. Amen." [*Preface for Christmas*].

[*They remain in this position until the entrance cue for the First Communicants, when they file out the side aisles.*]

FRANCIS: Come, O great St. Coletta, thou poor Franciscan who has shown the Christ Child to so many of His little ones. Come and glorify the Lord of Bethlehem. [*Another patron saint may be substituted here.*]

[*St. Coletta enters from the rear of the auditorium and slowly approaches the stage from the middle aisle. Musical background accompanies her approach.*]

ST. COLETTA: Little Child of Bethlehem, You teach us that You are the King of peace, the King of heaven, the King of

earth. Your throne was a manger. You were a helpless Baby, yet You saved the world. [*She gestures toward the rear of the auditorium where the First Communicants begin to file in. They carry candles.*] O Child of Bethlehem, hope of our despairing world, hear the prayer of these, Thy beloved little ones.

[*Choir sings the Sanctus as the children come to the foot of the altar and form a semicircle around the altar step.*]

COMMUNICANTS: Dearest Little Christ Child, we give You our hearts.

JOHN [*stepping forward slightly and extending his hands*]: This is our Bethlehem, our Mass. Come, then, you who are weary, and troubled. Come to the peace of the Crib. Come, who who are weak and faltering. Come to this holy fount of healing. Come, you who are fearful, you who grope through the darkness of doubt. The Child shall lead you to the light. Come, you His beloved Innocents. Make glad the heart of Him who longs to grant you every plea.

[*Choir sings the Benedictus as a group of small children enter, carrying bouquets. They circle around the altar step, raise their bou-*

quets in offering, then sing some children's Christmas song. At the end of the song, the spotlight shines on John and the children.]

LITTLE SISTER [*turning to John*]: Now I see why you say that Christmas will last for always and always.

NATHAN: I think it's a wonderful plan for Jesus to keep coming back to us every day just like He came to Mary and Joseph at Bethlehem. [*Turning to Little Sister*] Why! we can love the Christ Child just like those shepherds and wise men, Little Sister!

LITTLE SISTER: And we can hold Him! right here in our hearts!

JOHN: Yes, my children, the Mass is Christmas that will never end. As long as there is an earth to come to, the Christ Child will be here, for He has said, "Behold I am with you all days, even to the consummation of the world" (Mt. 28:20).

[*John and the children walk slowly toward the altar and kneel. Little Sister holds up her arms as though to embrace the Christ Child. The priest holds up the host in elevation; Mary holds the Christ Child out to Little Sister. The Choir sings a closing song as the curtains slowly close.*]

For Middle Grades

Thanks Be to God

*Sister M. Maidene, S.S.N.D.**

PART ONE

FIRST ALTAR BOY:

"Please" and "Thank you" are courteous words which polite people always say. We esteem the person who expresses his gratitude even for the smallest favor—one who always remembers to say, "Thank you."

SECOND ALTAR BOY:

The person who takes every kindness for granted, who is thoughtless, and neglects to say, "Thank you" marks himself as impolite and ungrateful—and no one cares for an ingrate.

THIRD ALTAR BOY:

God is a very real person. He wants to hear us say, "Please and Thank you." He has given us a special way to do this—One way that is more pleasing to Him than all others, the holy sacrifice of the Mass.

FIRST ALTAR BOY:

Let us listen to part of one prayer of the Mass—It is the *Gloria*—

TOGETHER:

Glory to God in the highest.
And on earth peace to men of good will.
We praise Thee.
We bless Thee.
We adore Thee.
We glorify Thee.
We give thanks to Thee for Thy great glory.

SECOND ALTAR BOY:

And to part of another prayer—the *Preface*—

TOGETHER:

It is truly meet and just, right and availing to salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father Almighty and everlasting God, through Christ, Our Lord.

THIRD ALTAR BOY:

We speak for you, the people, we are your voice, when we answer the priest,

TOGETHER:

"Deo Gratias"
Thanks be to God"

PART TWO

BOYS:

God is Our Father.
We are His children.
Out of His goodness
We were created.
He has given us
All that we have
And we are.

GIRLS:

He did not need us
For He is all-perfect.
He is all-wisdom,
All-Beauty, All-Love.

SOLO:

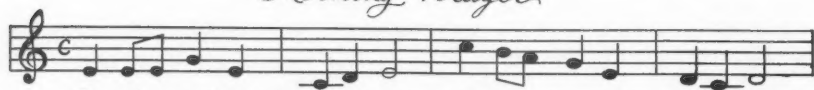
Then why did He make us?
Why does He care?

BOYS:

He wants us to know Him,
To love Him, to serve Him
That we may forever
His happiness share.

*Our Lady of Perpetual Help School, Tampa, Fla.

Morning Prayer



*Da-ther we thank Thee for the night and for the pleasant morning light,
Help us to do the things we should, To be to others kind and good.*



*For rest and food and loving care, and all that makes the world so fair.
On all we do in work or play, To grow more loving every day.*

SOLO:

How can we tell Him
That we are grateful?

SOLO:

How can we thank Him enough?
And where?

GIRLS:

That is talking to God
Who is a very real Person,
That is lifting our thoughts
Up in prayer.

SOLO:

He wants to hear us all say,
"Thank You."

ALL:

We do that every day —
At every holy Sacrifice,
There is no better way!

ALTAR BOY:

At all times,
And in all places.

SOLO I:

A grateful child gives thanks to God
Many times a day.
Let us show you how he does it,
Let us learn just what to say.

SOLO II:

I bless myself when I awake,
Thank God for another day.
I may be sleepy, but I don't forget
I kneel right down and pray.

ALL [sing]:

"Father We Thank Thee for the Night,"
etc.¹

SOLO III:

Before my breakfast I say Grace
And bless myself — and then —
When I have finished, I say Grace:
Thank You, dear Lord, again.

ALL [hands folded]:

We give Thee thanks, almighty God, for
these and all Thy benefits which we have
received from Thy bounty, through Christ,
our Lord, Amen.

SOLO IV:

I thank You that You made me, Lord,

¹I cannot acknowledge this "Morning Prayer" for I do not know who wrote it or where I learned it years ago. I remember only the words and melody. It is a simple tune that can easily be sung without music.

You had no need for me —
But it is wonderful to live,
To think, to speak, to see.



Reciting "The Song of the Sun." The illustrative drawings were painted by the pupils. The Project "Thanks Be to God" brought a Freedoms Foundation Award.

SOLO V:

I thank You for my parents, Lord,
And all our family.
I love them very dearly, Lord,
Please keep them close to Thee.

SOLO VI:

I thank You for my home, dear Lord,
For food and clothes to wear,
For friends, and health, and happiness,
And for Your loving care.

SOLO VII:

For my faith, dear Lord, I give You thanks,
The truths that I believe.
And for the seven sacraments
That Catholics may receive.

SOLO VIII:

I thank You for my country, Lord,
For life and liberty,
Right — for pursuit of happiness,
And right to worship Thee.

SOLO IX:

I thank You for the seasons, Lord,
For spring and winter, fall —
And for the "good old summertime"
I like that best of all.

SOLO X:

Thank You, dear Lord, for music sweet,

And melodies we sing,
For all that makes the world so fair —
Thanks, God, for everything!

ALL:

So comes the end of work and play.
Thanks be to God for close of day.
And so in life — as in the Mass
We answer,

ALTAR BOYS:

"DEO GRATIAS"

[All sing a thanksgiving song.]

[Close curtain.]

PART THREE

[Introduction spoken by three girls before curtain opens.]

God made all creatures on the earth
The moon, the sky, the sun —

But speechless are these creatures
Except for man — this one —
This creature God gave voice
That he might sing His praise.
So let us lift our hearts to God
And thankful voices raise.

[Open curtain.]

[Boys and girls alternate in reciting "The Song of the Sun" by St. Francis. It is found in "This Is Our Heritage," the Faith and Freedom Reader for Grade Six, page 262.]

[The closing number may be the song "Thanks Be to God" the music by Stanley Dickson and the lyrics by P. J. O'Reilly. Boosey and Hawkes, publishers, 30 West 57th Street, New York 19, N. Y.]

CHRISTIAN EDUCATION

There are, in fact, in the present age only two coherent and consistent systems of education; the one is that implied and indicated in the Soviet Constitution; the other is that contained in the great social document of Pope Pius XI, entitled, *The Christian Education of Youth*. — Rt. Rev. George A. Beck, Bishop of Brentwood, England.

Catechism in Stories

Rev. Lawrence G. Lovasik,
S.V.D.*

A Word by the Editor

Father Lovasik, a missionary of the Society of the Divine Word, has prepared these stories to illustrate the lessons in the Baltimore Catechism. Installments have appeared monthly in the *Catholic School Journal* since October, 1952, with the exception of May, 1953.

The number of the question illustrated precedes each story; the first number in each case refers to Baltimore Catechism No. 1 and the number in parentheses refers to the same question in Baltimore Catechism No. 2.

The stories for each Catechism lesson are preceded by Father Lovasik's brief introduction entitled "Instruction." Each story is followed by the author's "Application" of the story to the lesson.

Father Lovasik's manuscript has the Imprimatur of Most Rev. John Mark Gannon, Bishop of Erie, Pa.

FATHER PAUL

Rev. Wattson was a sincere Episcopal minister. One day an incident occurred which changed the course of his whole life. He missed a train for one of his mission stations, and the next train for his destination would not leave for several hours. He decided to pay a brief visit to a nearby Catholic church. As he entered the dim interior, the flickering light of the sanctuary lamp, indicating the Real Presence, seemed to beckon to him. Like the star which led the Wise Men from the East to the manger throne of the Lord of heaven and earth, it brought him closer to the altar on which Jesus reposed in His Sacrament of Love. There he knelt and poured out his soul to God. His prayer was the plea of one asking for the light to see the truth and for the courage to follow it.

The visit refreshed him, and he rose from his knees, filled with a new determination to follow the truth, regardless of the consequences. He returned home and retired to his study. From his library he took down the books which he had often read before, and others which, up to this time he had ignored. Then began a long period of reading. The grace for which he had prayed during his visit to the Eucharistic Christ was given to him, for now these books seemed nothing more than a clever means to prevent a sincere inquiry into the claims of the Catholic Church.

Then came the courage to follow the light. He opened up volumes he had not been able to touch in the past. Joy filled his soul, and he fell to his knees to recite the "Te Deum," a hymn of thanksgiving. He decided in favor of the Catholic Church. Later he became a priest and founded the Franciscan community of Graymoor. He is known as Father Paul of Graymoor.

Application

It was the actual grace, that is, help from God which enlightened

* Sacred Heart Seminary, Girard, Pa.

Father Paul's mind to see the truth of the Catholic Church and strengthened his will to embrace it. Up to this time of his visit with our Lord, he neither saw the truth nor did he have the strength to become a Catholic. God gives His grace to those who are sincere and humble. Make good use of the many actual graces God offers you. Be sure that it is at Holy Communion and at prayer, especially before the Blessed Sacrament, that you will receive the greatest and most abundant graces from God.

QUESTION 58 (117)

LIFELINES

A diver was going down into the sea to explore the sunken wreckage of a ship. He was a new man on the job, and this was his first experience. Just before his helmet was screwed on, the captain gave him a final word of advice. "Watch your two lines; keep them free and working. Remember your life depends on them."

The two lines were the tube that supplied the helmet with air, and the telephone wire that communicated with the boat.

The diver went overboard. Down by the wreck it was dark, and he could not see much of the two lines. Soon something seemed to be going wrong—he could hardly breathe! The air-tube must have got tangled in the wreckage.

He made the telephone signal, and heard a voice say, "Hello, what's the matter?"

"The air tube doesn't seem to be working."

"Keep still; we'll get it right."

After a little while he found he could breathe well again, and was able to finish his work.

Next Sunday the diver happened to be at Mass when the priest was preaching a sermon on grace. The priest said our real home is heaven. Here on earth we are like travelers. We need God's grace to keep our soul alive. The diver kept thinking, "That is like me. The fishes are at home in the water, but I can't live there without a constant supply of air through the tube. The air tube is like the sacraments, and the telephone wire is like prayer."

Application

Just as your body cannot live without breathing, so your soul cannot live without God's grace. It is the life of your soul. The two lifelines that give you this grace are prayer and the sacraments, especially frequent Holy Communion which Jesus called "The Bread of Life."

Lesson 10

THE VIRTUES AND GIFTS OF THE HOLY GHOST

INSTRUCTION

The chief supernatural powers that are bestowed on our souls with sanctifying grace are the *three theological virtues* and the *seven gifts of the Holy Ghost*.

The *three theological virtues* are faith, hope, and charity. They are called theological virtues because they are about God. *Faith* is the virtue by which you firmly believe all the truths God has revealed, on the word of God revealing them, who can neither deceive nor be deceived. *Hope* is the virtue by which you firmly trust that God, who is all-powerful and faithful to His promises, will in His mercy give you eternal happiness and the means to obtain it. *Charity* is the virtue by which you love God above all things for His own sake, and your neighbor as yourself for the love of God.

The *seven gifts of the Holy Ghost* are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. These gifts help you by making you more alert to discern and more ready to do the will of God. Some of the effects in you of the gifts of the Holy Ghost are the twelve fruits of the Holy Ghost and the eight beatitudes.

Besides the theological virtues of faith, hope, and charity, there are other virtues called *moral virtues*. They are called moral virtues because they help you to lead moral, or good, lives. They help you to treat persons and things in the right way, that is, according to the will of God. The chief moral virtues are prudence, justice, fortitude, and temperance. They are called cardinal virtues because they are like hinges on which hang all other moral virtues and your whole moral life. Some of the other moral virtues are: filial piety and patriotism, obedience, veracity, liberality, patience, humility, and chastity or purity.

QUESTION 59 (119)

BLESSED JOHN

It is told that Blessed John of Alverino, a member of the Franciscan Order, used to celebrate Mass with great fervor. Once when he was celebrant at a high Mass on the Feast of the Assumption of Our Lady, he was filled with such unspeakable sweetness that he was completely overcome at the time of the Consecration. The Father Guardian noticing his distress, and thinking that he had been taken ill, went with another priest to help him. With the greatest difficulty Blessed John succeeded in pronouncing the words of Consecration. After the Communion, however, he completely broke down, became unconscious, and had to be carried to the sacristy. On coming to himself, he explained his trouble.

"When immediately before the Consecration, I thought of the unspeakable love of Christ which made Him daily become incarnate once again in the Mass, I felt my heart melt like wax, and my limbs lose their power, so that I could no longer stand upright, or even pronounce the words of Consecration. And when by a great effort I did at last succeed in pronouncing them, I saw in my hands no longer the Sacred Host, but a lovely Child, the very sight of which pierced my soul and consumed my bodily strength, so that I fell into a sweet ecstasy of love."

Application

God has favored his saints with such graces that we might strengthen our faith. It was sanctifying grace received through the Eucharist which caused this great faith, hope, and charity to well up in the heart of Blessed John, and made him feel the special effects of the seven Gifts of the Holy Ghost. These effects of sanctifying grace will be given to your soul in proportion to the love and devotion with which you receive the Sacrament of the Altar and offer up the Holy Sacrifice of the Mass.

QUESTION 60 (121)

THE BIG JUMP

Billy's dad was a carpenter. He was building a new home for his family of five children. The cellar was already built and the first floor laid over it. One day the little boy walked over to the open trap door of the cellar and called his father, "Daddy, Mom said I should stay with you till supper. But I can't go down this ladder and it is too dark down there."

Billy could see nothing in the cellar, only a blackness. Up from the cellar there came the voice of Billy's father, "Jump down, son! I'll catch you!"

"But I can't see you, Dad," cried the boy.

"Don't worry; I can see you. Jump!"

Without worrying any more, Billy jumped, and in a moment felt himself held safely with his father's arms around him.

Application

This story explains how we turn to our heavenly Father by the virtues of faith, hope, and charity and unite ourselves with Him. The boy *believed* that the voice was his father's—*faith*; he *trusted* that his father would do what he promised—*hope*; and he *loved* his father and showed it by obeying him—*charity*. Try to believe in, trust, and love God as Billy believed in, trusted, and loved his father.

QUESTION 61 (122)

ST. JANE

One day when scarcely five years old, St. Jane Frances de Chantal was playing in her father's study while a discussion was going on between her father (President Fremyot) and a Protestant nobleman who had come to visit him. The Protestant remarked that what pleased him most in the reformed religion was the denial of the Real Presence of Our Lord in the Blessed Sacrament. At these words the child could not restrain herself, but stepped quickly toward the nobleman and looking at him indignantly said, "My lord, you must believe that Jesus Christ is in the Blessed Sacrament, because He said it. If you do not believe, you make Him a liar."

Her tone astonished the visitor, and he began to dispute the question with her. He was surprised at her answers. Wishing to end the discussion, he offered her some candy. Jane took the candy in her apron and without touching it, ran to the fireplace and threw it into the fire. Then she turned to the nobleman and said, "See, my lord, how heretics will burn in the fire of hell, because they do not believe what Jesus Christ has said."

On another day the same nobleman was again discussing the reformed religion in the President's parlor, when the child approached him and said, "My lord, if you had blamed the king for telling a lie, my father would have you hanged. But since you have blamed our Saviour for telling a lie" and pointing to a statue of Sts. Peter and Paul "these Presidents will have you hanged."

St. Jane in later life founded a religious order that gave many adorers to the Blessed Sacrament.

Application

Jane was right in saying that if the nobleman denied that Jesus is in the Blessed Sacrament, he would call Jesus a liar. It is on our Lord's word that you believe this truth. To deny it would mean that you claim Jesus has deceived us. It is a serious matter to refuse to believe what God has revealed. But it is not enough to believe; you must practice what you believe. You must live your faith.

Grammatical Complements— in 17 Words

Rev. Paul R. Milde, O.S.B.*

In the earlier days of teaching, mnemonics had a rather exalted place. Some still survive. Rhymes especially give pleasant capsules of information: "Thirty days has September, April, June, and November, etc."; or "In fourteen hundred and ninety-two, Columbus sailed the ocean blue"; or "I before e, except after c, or when sounded as a as in neighbor and weigh."

In this day of radar, electronics, and guided missiles, we need more of these high-powered capsules to *capture* the darting, jet-age, roving, supersonic flashes of interest the school child gives you. Theirs is split-second listening.

So give them the complements of the English sentence in this way:

A Lesson Plan

"I want you to learn three sentences today. Seventeen words in all. Now here's a guarantee: they'll give you what pupils don't usually learn in three years, the complements of the English sentence—direct Object, Subjective Complement, Indirect Object, Objective Complement, and Dative Complement. Here's how:

"I'm going to read a story. In it these three little sentences will occur. At the end I'm going to read those sentences separately and ask you to write them from memory exactly . . . but *exactly*. The story is about a famous woman, and the three sentences sum up the three extraordinary things she did.

"All ready? . . . Oh, wait! First let us review a few important terms so that the story will be clearer. Show hands if you know the meaning of the word and can spell it. First word, *oculist*, o-cu-list. . . Johnny? . . . That's right, o-c-u-l-i-s-t, an eye doctor. It comes from the Latin word, *oculus*, the eye." Similarly review *sculptress* and *dormitory*. Then, *Iowa* (Where? What? Spelling?) and *District of Columbia* (Where? What? Abbreviation?). . . . "Now for the story!"

Background Story

"Stella Stone was born in the southern part of the state of Iowa. There she grew up, and under her art teacher in high school she studied wood carving and all sorts of sculpture. She married John Cameron at the early age of

eighteen, but lost her beloved husband in an auto accident. Stella was left alone to support her two months' old son, Donald. She went to work as a clerk, but she continued to study her art and gradually became a famous sculptress.

"Mrs. Cameron had many commissions from Washington, D.C., so she moved her studio to the national capital. There she put into stone and bronze, statues and busts of many historic personages, government officials, and other celebrities. Practically all the work of the great city came to her. She became sculptress to the whole District of Columbia.

"But her eyesight suddenly failed and no oculist could be found able to help her. This seemed the end. Donald was at this time just finishing Georgetown University at the top of his class. Remembering how well she had learned in the schools of her native state, Mrs. Cameron had an inspiration: 'That's it! I shall make Donald an oculist. Then he can cure my eyes.' Donald agreed wholeheartedly, and together they went back to Iowa, where he entered Iowa University to study to become an oculist. The next four years took about all the mother's savings, but the young eye doctor was studying her ailment and planning to operate as soon as he could get his state license.

"The operation was successful, and Mrs. Cameron was soon able to go back to Washington to take up hammer and chisel again. Jobs and money poured in again, even more than before. So well did she get on that after five years, when the colleges were all driving for funds for buildings, she gave a dormitory to Iowa University, naming the building Cameron Hall. It is said to have cost a quarter of a million dollars, part of which she borrowed. This she did in thanksgiving to her native state."

The Mnemonic

"Now for the three easy sentences. . . . Get ready to write them after you hear them. . . . Listen carefully—only 17 words:

"1. She became sculptress to all D. C.

"2. She made Donald an oculist.

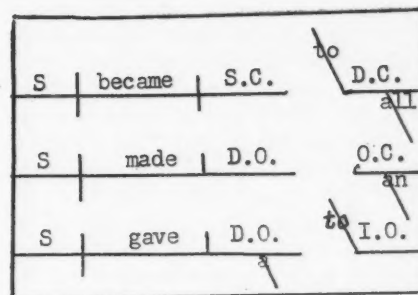
"3. She gave a dormitory to Iowa.

"Now write them, *exactly*, 17 words."

After two minutes put the sentences on the board for comparison and correction. After

a suitable time erase them and repeat the trial. Erase again, have papers put away, and ask for choral recitation of the sentences, slowly and distinctly, two or more times.

So far some fifteen to twenty minutes have been consumed. Now hang up the following prepared chart. (Use color: S. & S.C., green; D.O. & O.C., red; D.C. & I.O., blue):



Now using a pointer have the class chorus the sentences again slowly, while you point to each corresponding part on the chart. Repeat. Then call for several individual recitations.

NOW THAT THEY HAVE LEARNED THE COMPLEMENTS, THEY ARE READY TO STUDY THEM.

Remark that the chart diagrams are no doubt different from any the pupils have previously studied, but that they will have trouble with them. Then pointing to D.O. (Direct Object) ask whether anyone can *guess* what the grammatical name of that part of the sentence is. Then try I.O., then the others. Many will know the S., the D.O. and I.O., and some may know the S.C. (Subjective Complement), as a Predicate Noun or Predicate Word. Using the already memorized sentences as illustrations, *briefly* explain the significance of Subjective Complement (usually the *S-ame* person or thing as the S.); The Direct Object (usually a *D-ifferent* person or thing from the S.); the Objective Complement—correlative to the D.O. as the S.C. is to the S.; and the *receivers*—the Indirect Object and the Dative Complement.

Then using the pointer again, call for several choral recitations of the sentences. By this time it should have dawned upon most of the class that the words in the memorized sentences are KEY-WORDS for the grammatical parts; DONald and DORMitory key the Direct Object; D.C. keys the Dative Complement; IOWa, the Indirect Object; SCULptress, the Subjective Complement; OCulist, the Objective Complement; and She, the Subject. The mnemonic is formed, of course, by the seventeen words AND the chart diagrams, combined. A good summary is to use the pointer again and reinforce this

*Professor of Education, Belmont Abbey College, Belmont, N. C.

combination. Go rapidly, thus: "Donald is a Direct Object; Sculptress is a Subjective Complement; Iowa is, etc., etc." Have the class chime in. Cover the six Complement Key-words three or four times.

Make it Important

As the period draws to a close, announce that the class will be asked to recite the sentences next English period, but that *on no account* should they study them or practice writing them, but merely *make* the memory remember them. Announce also that these sentences will be part of *every* term and semester test of the year. "For homework do two things: Prepare a small copy of this chart *from memory*, using colored crayons, inks, or pencils; AND write below it an answer to this question: Why should we engrave on our minds these sentences and this chart? What good will that do?" (Let them take a good long look at the chart before taking it down.)

Of course it will be necessary in subsequent lessons to take up the technical words discursively: Subject, Complement, Object, Direct, etc., and to explain the relationship of the parts of the sentence to the Primary Complements, S.C. & D.O., and the Secondary Complements, D.C., O.C., and I.O. Mean-

while you can go on to sentence tests for analysis according to complements. (See CATHOLIC SCHOOL JOURNAL, April, 1953, pp. 130-131.)

You can be pretty sure, however, even in the second period, that if you ask the class to write a sentence containing, let us say, an Objective Complement, *no one will fail*, and most will scorn to give the Key Sentence they have memorized but will try to parallel it.

This 17-word mnemonic will be found very helpful to teachers of Latin, German, etc., in teaching Case in the foreign language. It is a *maximum in minimo*. To paraphrase a famous battle formula: "Get there fastest, with the mostest, in the leastest."

A Correction. In Father Milde's article, "Eighty-One Parts of Speech," in the CATHOLIC SCHOOL JOURNAL for May, 1953, page 154, the following sentence was supposed to be found: "When we restrict the use of the termination 'al' to a *technical* use in grammar to mean 'here-used-as-a,' we should hold to that technical limitation and *not* allow the general and popular other meanings of 'al' to be mixed into our system of classification." An editorial, proofreading, or typesetting error omitted the word *not* in the sentence above. We are sorry — Editor.

The Spirit of Bethlehem

Sister Mary Ann, S.H.N.*

SCENE I

TIME: Early Christmas Eve.

CHARACTERS: Sonny, an older brother; Patsy, an older sister; Angela, baby sister; Becky, a schoolmate; groups of children, schoolmates.

[As the curtains open, Patsy is seated at a window — listening to chimes outside playing Christmas carols. Sonny is seated on the floor — front stage — counting papers. Little Angela is standing near Patsy.]

PATSY: Listen — hear the chimes — Oh, I know — they are telling us that it is Christmas Eve — Little Jesus' birthday is almost here.

SONNY: I'm going to stand outside the market tonight — and maybe before it closes they will give me a little Christmas tree — that is if there are any leftovers.

PATSY: A real Christmas tree? Oh goody — We can place our little crib right beneath it.

*Sacred Heart School, Oakland 9, Calif.

I have some real hay for it. — Shall I get it?

SONNY: All right, Pat, and I'll run and get the crib I made. Angela will you finish counting these papers for me? — Do you know what number comes after three?

ANGELA: Of course I do.

[Patsy and Sonny leave the room. Angela moves forward to front stage. She picks up several papers and begins to count.]

ANGELA: Four — five — six — [She drops the papers and with much earnestness says this little prayer aloud]:

"Dear God — I know though I'm so small

That everything I wish —

Matters a lot to You.

"Please God — couldn't You find me a doll — somewhere?

With blue eyes — red lips — and curly hair?

Please — God — I love You so

Besides — it's Christmas Eve — of course You know?"

[When Angela begins her prayer, it is a signal for Patsy and Sonny to come rushing

in, from back side entrance, with straw and crib. Both children stop abruptly. Patsy puts her finger to her lips. Angela finishing her prayer, slowly leaves the stage by opposite front entrance. Patsy and Sonny return to stage. Patsy walks over to chair — sits down — puts both on table and begins to cry softly.]

SONNY: Don't cry, Pat.

PATSY: But we are so poor. Why must we have poor — ugly things to play with? Poor little Angela — she wants a doll, with blue eyes — red lips — and curly hair. — And here we are making her a potato doll — and even the potatoes are scrawny.

SONNY: I have an idea — Pat — You just leave it to me — Angela will have a doll for Christmas.

PATSY: O Sonny, you know that Mother would never want us to take anything that does not belong to us.

SONNY: Now listen, Sis — I'm not a thief. I'm just going to call on some of those dames down the road. Maybe I can rent a doll for a couple of pennies. You just wait up for me tonight, Pat, and your eyes will open wide — when your big Bud walks in.

[Sonny slowly walks over to stage center. He fumbles in his pocket for his pennies — takes them out — one by one — polishes them one by one. Curtains begin to close slowly and are held long enough for him to say with much determination — to the audience]:

Angela will have a doll for Christmas [curtain closes quickly.]

SCENE II: IN QUEST OF A DOLL

TIME: Afternoon of same day.

PLACE: Road in front of Becky's house.

[A group of little girls are playing hopscotch — some are sitting on lawn; some are jumping rope. A group of little boys come sauntering along. They may sing a little song here (as wished). They stop to watch the little girls for a moment or two — then leave stage, calling back]:

BOYS: Merry Christmas.

GIRLS: Merry Christmas.

[The little girls soon became absorbed in their game again. Sonny, with his old straw hat — and his newspaper bag swung over his shoulder — appears on the street — unnoticed. He slowly walks over to where the little girls are playing — spies a doll lying on the bench — walks over — picks up the doll by the hair — and says to the audience in a loud whisper]:

SONNY: Blue eyes — red lips — and curly hair. Here's the doll for Angela.

[Sonny puts the doll back on the bench — tip-toes over until he is directly behind the little girls. He leans over them and says in a booming voice]: Boo.

[All the little girls run off the stage—with the exception of Becky—who stands firm.]

BECKY: You rude boy. Just look at what you have done. Where are all my playmates?

[Becky then ignores Sonny—and begins to hop fast and furiously—playing hopscotch by herself. Sonny tries to do the same—behind her—but fails miserably. He then takes from his pocket a huge, red apple—polishes it—and]:

SONNY: Like apples—Becky?

BECKY: Sometimes.

SONNY: Well—here's one.

BECKY: Yum—tastes just like Christmas. [Becky takes a big bite. Sonny looks satisfied—runs over and grabs the doll and says]:

SONNY: Would you like to rent this doll for a couple of pennies?

BECKY: My very best doll—I should say not—not for a million pennies. Anyway—What do you want with a doll?

SONNY: Well, you see, Becky—It's like this—Tomorrow's Christmas— isn't it?

BECKY: Yes.

SONNY: My little sister has her heart set on getting a doll—like that one. We can't afford to buy her a new one. Mother works day and night—But she says that we eat up all her earnings—but never mind.

[Sonny picks up his old straw hat and begins to walk away. Becky calls to him]:

BECKY: O Sonny, of course you can have my doll.

SONNY: Can I?

BECKY: Yes—and for keeps too. Come on—let's tell Mother about it.

[Sonny runs to doorway behind Becky—He then remembers—runs back to bench—picks up doll—gives it a big kiss—and runs into the house as curtain closes.]

SCENE III: SPIRIT OF BETHLEHEM

TIME: Very late same evening.

PLACE: Sonny's home.

[Room is in semidarkness—little lamp on table, gives some light—Patsy is sitting in large rocking chair—peacefully sleeping—waiting for Sonny to return. A beautiful angel is standing near her chair (soft music for atmosphere). Angel leaves her place and slowly walks to middle back stage. With her back to the audience—she gracefully lifts her arms—slowly—and the curtains of center back stage open simultaneously. There is a simple tableau of Mother and Child. The Child is in a manger and a light coming from inside manger lightens Mother's face. The Angel slowly walks back to where Patsy is sleeping. She then leads her to the crib when she finishes saying]:

ANGEL: Come—little Patsy—awaken from your earthly slumber and see this scene of heavenly bliss.

MY KINGDOM

A little kingdom I possess where thoughts and feelings dwell,
And very hard I find the task of governing it well;
For passion tempts and troubles me, a wayward will misleads,
And selfishness its shadow casts on all my words and deeds.

How can I learn to rule myself—to be the child I should,
Honest and brave—nor ever tire of trying to be good?
How can I keep my little soul to shine along life's way?
How can I tune my little heart to sweetly sing all day?

Dear Father, help me with the love that casteth out my fear;
Teach me to lean on Thee and feel that Thou art very near;
That no temptation is unseen, no childish grief too small,
Since Thou with patience infinite doth soothe and comfort all.

I do not ask for any crown but that which all may win;
Nor seek to conquer any world except the one within;
Be Thou my guide until I find, led by a tender hand,
Thy happy kingdom in myself, and dare to take command.

—Julie Gartner¹

¹St. Vivian's School, Cincinnati, Ohio, Seventh Grade.

[Patsy goes forward—leans over manger and kisses Infant. Music plays "Silent Night" through and then the curtains of tableau slowly close. Patsy walks to chair with angel.]

ANGEL: Had He pretty toys to play with? [Patsy looks up and shakes her head].

ANGEL: No—my little one—He, our Creator and God, became the poorest of the poor.—And why—So that when you suffer from the cold—You will know that He too was cold—that first winter Christmas night. Your little home is poor—'tis true—but could it be poorer than His? Ah—dear little one—go back again to your earthly slumber and enjoy true heavenly peace. Be glad and rejoice that God has allowed you to share in His chosen lot.

[Music plays softly as Angel slowly leaves stage.]

[There is a loud knock at the door and Patsy awakens with a start. She rubs her eyes to make sure that she is awake.]

PATSY: My—but that was such a beautiful dream—now I am glad to be poor like the little Jesus. [Another loud knock at the door.]

PATSY: Why—that must be Sonny.

[Patsy runs over—opens the door—and in walks Sonny. He has a Christmas tree under one arm—and the doll held carefully in the other. Becky follows carrying a basketful of prettily wrapped gifts. Both call out]: Merry Christmas.

PATSY [bewildered]: You both look like Santa Claus.

SONNY: See what we have for Angela.

[Patsy throws her arms around Becky—saying]:

PATSY: O Becky—she is beautiful.

[Patsy is still admiring the doll—when in walks Angela—rubbing her eyes.]

PATSY: Here is Angela—let's put the doll down—quickly.

SONNY: Well, Angela—just look at the surprise—waiting for you—over there.

[Angela runs over—picks up the doll—kisses it—and says dreamily]:

ANGELA: Blue eyes—red lips—and curly hair—O thank You, God.

SONNY: Aren't you surprised—Angela?

ANGELA: Surprised—Why I knew that God would find me a doll—somewhere.

SONNY: Well, that's one on me.

[He whistles softly as he continues to decorate the tree.]

PATSY: Sonny—you are the best brother in the whole world. Mother will be so happy.

BECKY: I love your little crib—Patsy.

[They both walk to front stage.]

PATSY: Becky, I think it is a blessed thing to be poor—like little Jesus.

BECKY: And I think it is a blessed thing to give.

PATSY: Well, I guess it really takes us both to make up the Christmas spirit.

[Music begins to play softly and continues until end of play. Sonny continues to decorate the Christmas tree—while Patsy and Becky are arranging the gifts. Angela, with her big doll—walks over to her little rocking chair—which is in center front stage—and she lovingly rocks her doll to sleep, while the music continues to play softly. The curtains close slowly. Hold for second to give audience last view of Angela rocking her doll. Then close curtains quickly.]

SCIENTISTS RETURN

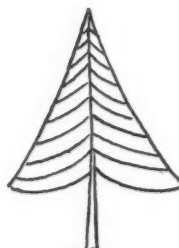
"Our society is beginning to understand the meaning of contrition and humility. Even the Book of Genesis is being regarded by scientists with more respect." These statements were made in a recent address by Rt. Rev. Msgr. Thomas J. McCarthy, who has been director of the Bureau of Information of the N.C.W.C. and is vice-chancellor of the Military Ordinate of the Catholic Church with headquarters in New York City.

Drawing Trees and Making Designs from Trees

Sister M. Terese, O.S.F.



TYPES OF FIRS



DESIGNED FIRS



WINTER

SUMMER

TYPES OF POPLARS

DESIGNED POPLARS

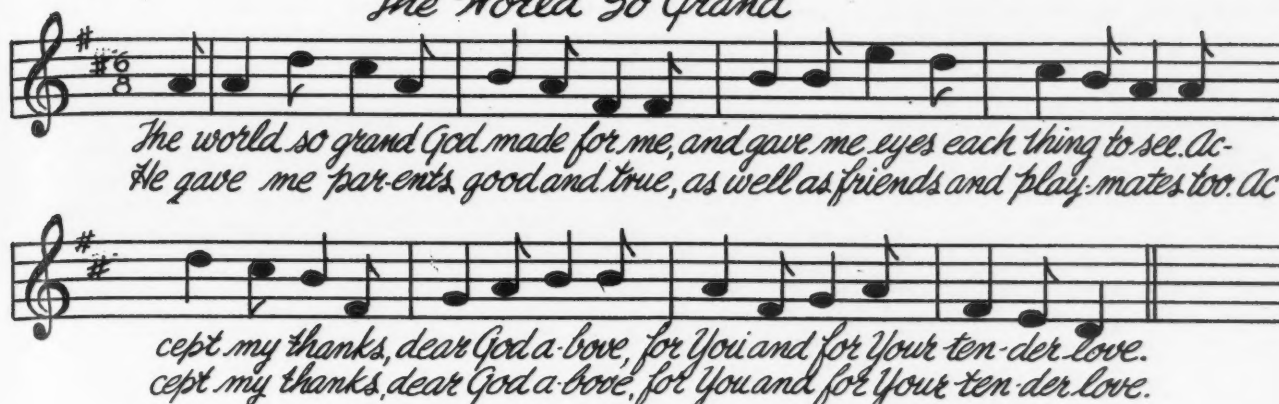
THE PURPOSE OF EDUCATION

The purpose of education is to fit men and women for life, and the purpose of this life, so we hold, is to fit them for eternity. The first function of Christian education, then,

is to impart a knowledge of God and of God's revelation — of Christ as the way, the truth, and the life, of the truth to be lived and the means of living it. Man is made by God and for God and his ultimate destiny is either

supreme happiness or complete frustration. If I may put it this way, life must always be a fascinating game because it is a game being played for eternal stakes. — *Rt. Rev. George A. Beck, Bishop of Brentwood, England.*

The World So Grand



A Hymn for Young Children by Sister M. Limana, O.P., St. Mary's School, Janesville, Wis.

Little Angels Remember

Sister Teresa Margaret, D.C.J.*

SETTING: Background of dark blue, studded with stars; angel-hair clouds may also be used. In center background is a raised throne, over which should be suspended a large star that can be lit; a string of tree lights with star reflectors arranged among the silver and gold paper stars of the background is effective. There should be one other star that can be lit besides the large star over the throne, or provision for hanging the "evening star" can be made.

A recording of "Silent night" and "Adeste Fidelis" will be needed. We used "Adeste Fidelis 1952-A" and "Silent Night 1952-B, Romeo Records."

Angel costumes will be needed for most of the speaking cast. Blessed Mother, St. Joseph, shepherds, and kings wear the traditional type of costume for their parts. There can be any number of angels to accompany our Lady, and if it is desired to include the whole class, a retinue of pages for the kings, or to head the entire procession furnish parts for the boys.

FIRST ANGEL [enters from right]: Oh! You have your stars polished too! See how these shine! [Holds up her basket of stars.]

SECOND ANGEL [entering at same time from left]: They shine very brightly! We shall need them all tonight.

THIRD ANGEL [comes in behind second, as she speaks]: Yes; the stars must all shine brightly on Christmas Eve.

FOURTH ANGEL [come in from right]: Is

it time to hang out our stars yet?

FIRST ANGEL: No; we are waiting for the Angel of the Evening Star, and the Christmas Star Angel.

FIFTH ANGEL [who enters with fourth]: I will polish these a little bit more, they must look their best tonight. [Begins to rub her stars with piece of cloth.]

SECOND ANGEL: Remember the first Christmas Eve?

ALL: We shall never forget the first Christmas Eve!

FIFTH ANGEL [looks up]: We saw the little Son of God as a wee baby for the first time.

FIRST ANGEL: He was so beautiful!

THIRD ANGEL: And so was His Mother Mary, our Queen.

EVENING STAR ANGEL [coming in from left]: Dear little angels, are you ready?

ALL [turning toward her]: Yes; we are ready.

FIFTH ANGEL: How pretty your star is!

EVENING STAR ANGEL: Thank you, your stars are pretty too.

CHRISTMAS STAR ANGEL [comes in from right]: All are here with their stars shining brightly. Shall we begin to light the sky for Christmas Eve?

EVENING STAR ANGEL: Yes; it is time, let us all get to work. First I will hang out my star.

SECOND ANGEL: I can hardly wait.

EVENING STAR ANGEL [goes to left background and hangs out her star. If a star to

be lit is already in place, she drops her silver star to floor as she faces star in background and places her hands upon this as it is lit from off stage]: Now comes the most important star! [Smiles and faces Christmas Star Angel.]

FOURTH ANGEL: How beautiful it is!

CHRISTMAS STAR ANGEL: Yes; it seems to grow more lovely each Christmas. [Advances to center of stage, then goes to place in background where the large star hangs. All the other angels go to "sky" and begin to hang, or pretend to hang stars, as stage arrangement dictates. As they flutter about, Christmas Star Angel drops her star quietly behind throne and stretches hands up toward hanging star as light is turned on.]

[All angels stand back to admire Christmas sky, and sing. Little angels may place their baskets in the wings. "Star of Bethlehem," from Merry Christmas Melodies, March Bros., Lebanon, Ohio, can be used, as well as another suitable hymn. As they finish one verse, Gabriel comes in.]

GABRIEL: How lovely you have made the Christmas sky! Sweet Mary and little Jesus will be pleased.

FIRST ANGEL [as all turn to Gabriel]: Archangel Gabriel, tell us again about the day God sent you to Mary's house.

ALL: Yes; please do!

GABRIEL [stands in center and faces audience, angels group on either side of Gabriel]: God told me a wonderful secret that day, and sent me to ask Mary to be His Mother. She was the loveliest girl in all the world and the most holy. She was afraid when she first saw me, but I told her not to fear, for God loved her. When she heard what God wanted, and how He would take care of everything for her, Mary said she would do just as God asked. I was so happy to take her answer back to God.

*Carmel Center, San Antonio 2, Tex.

SECOND ANGEL: After that came the first Christmas, when we sang for Baby Jesus.

GABRIEL: Soon we shall sing the Christmas songs again for Jesus, who loves to be reminded of His birthday.

CHRISTMAS STAR ANGEL: How He must love the little children, since He wanted to be one of them. The guardian angels help them to get to heaven, to be with Jesus.

SECOND ANGEL [goes to side, listens intently, then runs back to angels]: They are coming! [Gabriel goes to stand at left of throne. Christmas Star and Evening Star angels stand before platform of throne on either side; other angels take their places in background. The procession enters. St. Joseph enters after all others have taken their places on either side of throne. He is followed by Mary, carrying the Infant, surrounded by three angels.

"Silent Night," a recording of chimes and organ is played while procession enters.]

ALL: Dear Infant Jesus, we greet You again on Your birthday!

MARY [stands and holds figure of Infant up to bless all. Christmas Star Angel receives and holds the wrap that had been around the Infant]: Again my Son blesses you, and all who keep His birthday holy.

[Chime recording of "Adeste Fidelis" is played as shepherds come in. Each goes to kneel at the feet of the Infant on Mary's knee, then goes to his place among the angels around the throne. One shepherd leaves a lamb at Mary's feet. Record is stopped at convenient break, and all sing the traditional carol "Winds in the Olive Trees" from "At Christmas-Tide," Willis, Cincinnati, Ohio. Mary stands to bless shepherds: We pray

that all may know and love you as we did the first Christmas!]

MARY: The blessing of Jesus be with you! [The Kings enter as "Adeste Fidelis" is played; when they reach throne record is stopped.]

FIRST KING: I bring you the gold of all loving hearts.

SECOND KING: I offer the prayers of all who love you.

THIRD KING: I bring the gift of all who suffer for love of you.

MARY: Thank you from little Jesus, and from myself.

St. JOSEPH: Peace to all this Christmas Eve!

[All sing a lullaby to Infant Jesus. The chime recording of "Silent Night" is again played either for a tableau, as curtain closes, or for recessional, whichever is desired.]

[This playlet was written for and successfully acted by a kindergarten class.]



This picture was a prize winner in the 1953 National High School Photographic Awards. It is part of an exhibit now touring the nation's high schools. The photograph was taken by Donald Gross, a student at Jersey Community High School, Jerseyville, Ill.

High School Photography Awards

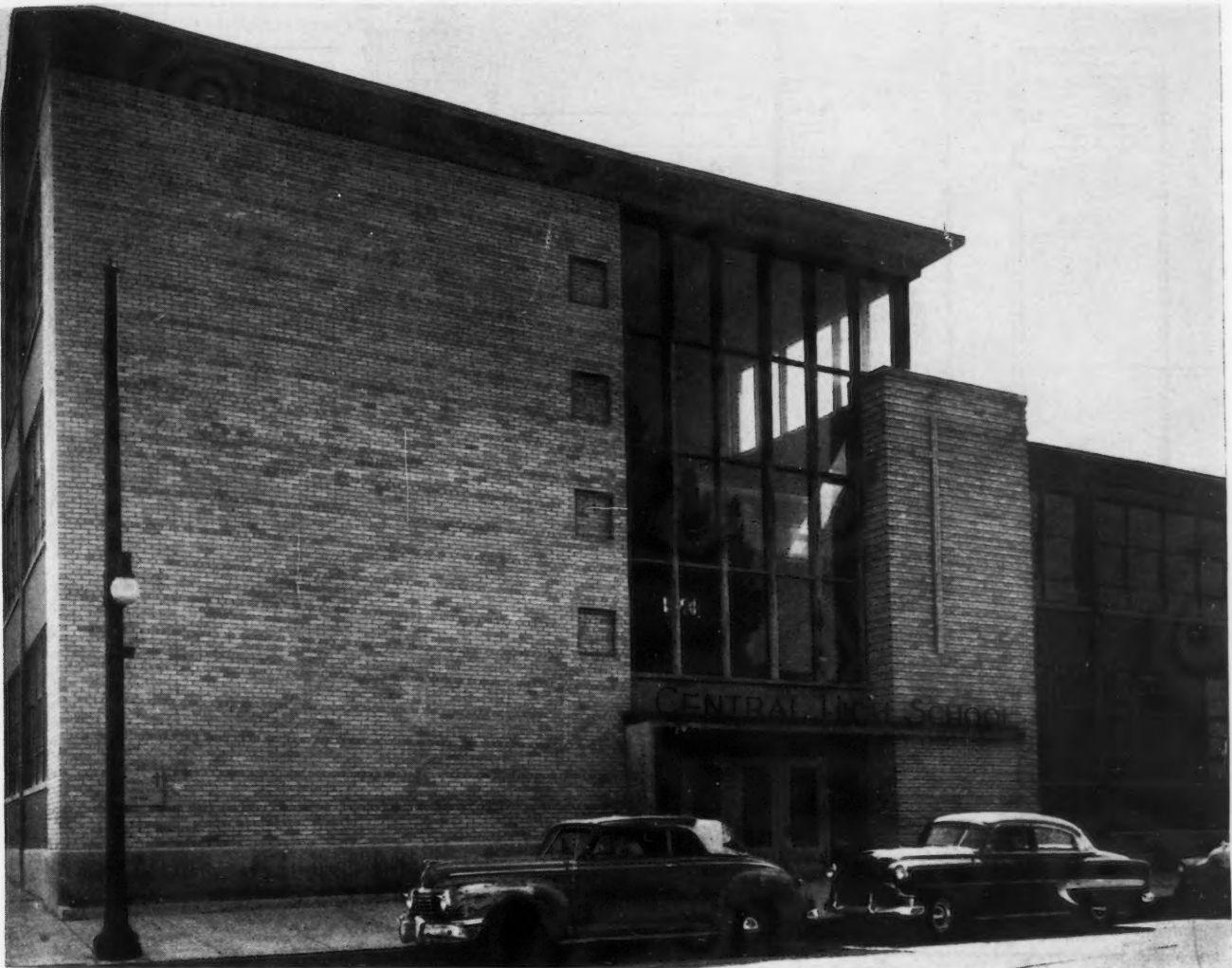
Additional classes of entry, new monthly contests, and an increased number of cash prizes will highlight the Ninth Annual National High School Photographic Awards, sponsored by the National Scholastic Press Association in co-operation with the Eastman Kodak Company, annually. This year's contest, which opened October 15 and will close March 15, 1954, will offer a greater opportunity for the nation's high school students to win national recognition for their picture-taking ability.

The contest is open to all students in grades 9 to 12 inclusive who are now attending any public, parochial, or private school daily. Contestants may use any make of film or camera, and may have their pictures developed and printed for them by regular commercial photo-finishers, if they desire, but they are required to have taken the picture themselves, without professional aid.

During the contest periods ending November 15, December 15, January 15, and February 15, three prizes of \$15, \$10, and \$5 each will be awarded for the best entries in each of the five classes of entry. In the final judging, a grand prize of \$250, a second prize of \$100, and a third prize of \$50 will be awarded in each of the five classes of entry, plus 190 special awards of \$10 each for outstanding pictures, regardless of class. The five classes of entry are: I. School Life, Activities; II. Out of School Activities; III. Sports; IV. Art and Architecture; V. Animals and Pets.

Students may obtain a detailed copy of the official contest rules by writing to National High School Photographic Awards, National Scholastic Press Association, 18 Journalism Bldg., University of Minnesota, Minneapolis, Minn.

The Fabric of the School

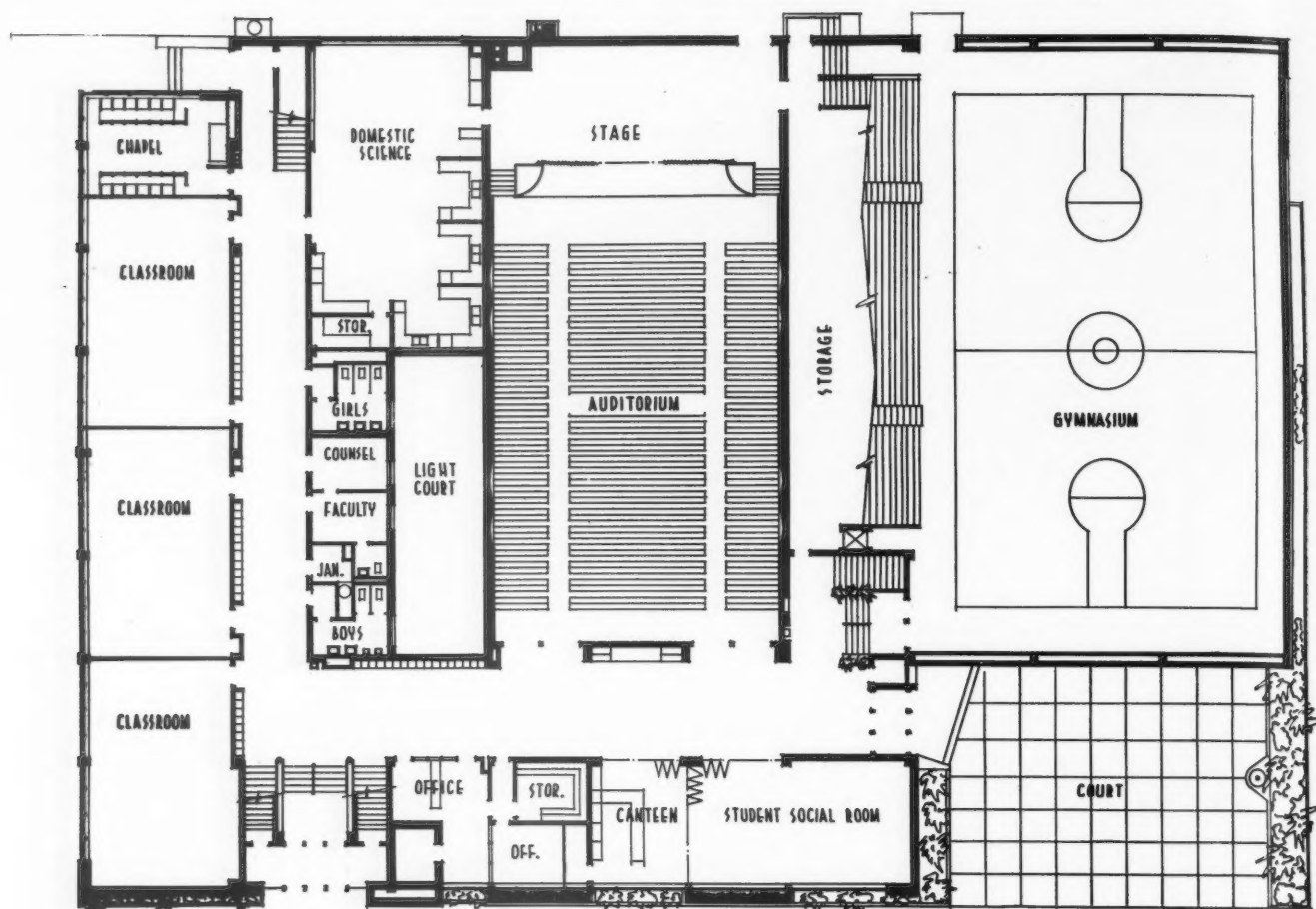


Central Catholic High School Serves Two Parishes in Anaconda, Montana.

Central Catholic High School, Anaconda, Montana

This complete, modern, high school provides educational, cultural, athletic, and recreational facilities for two parishes.

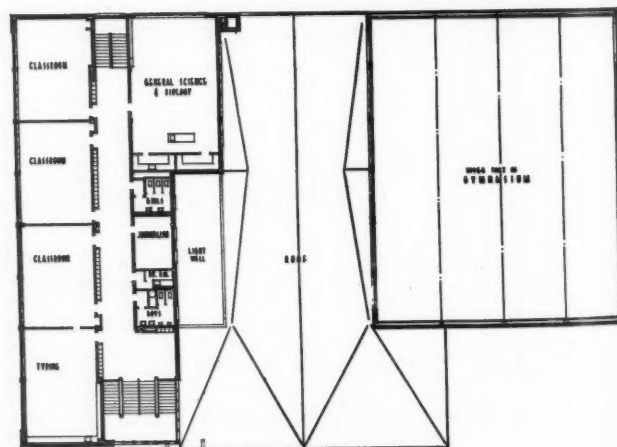
The building, designed by Architects Fox & Ballas, of Missoula Montana, will accommodate 500 boys and girls. It was erected at a cost of less than \$600,000.



Plan of the First Floor. Central High School, Anaconda, Mont. Designed by Fox & Ballas, A.I.A., Missoula, Mont.



BASEMENT



THIRD FLOOR

The accessibility of the downtown central location for a school serving all the Catholic youth of the city justified the choice of the rather small site available and the choice of a three-story building, 133 by 195 feet. The paved court at the entrance makes it unnecessary for students to congregate on the sidewalk.

CENTRAL High School in Anaconda, Mont., recently completed under the direction of Rev. Joseph M. Schulte and his building committee, is more than a beautiful and efficient teaching instrument. With its extensive recreational facilities, it fills a long felt need as a center for teen-age activities, serves two parishes for social affairs, and by attracting students after school hours is an effective aid in combating juvenile delinquency.

Designed by Architects Fox & Ballas, A.I.A., of Missoula, Mont., the building accommodates 500 boys and girls. The cost of general construction was \$457,154; mechanical work, \$75,300; and electrical, \$32,000, a total of \$564,454. With 55,830 square feet of floor area, the cost per square foot was only about \$10. This is remarkably low for such fireproof, acoustically treated construction and was well within the limit of \$600,000 set by the board.

Efficient Construction

Among the factors contributing to the low cost are an exceedingly compact floor plan, common walls for gymnasium and auditorium, and the use of vermiculite plaster and acoustical plastic for lightweight fireproofing and sound control. The vermiculite acoustical also eliminated the need for painting many ceiling areas, since color pigments were mixed into the wet material before it was applied. Color was used freely throughout the building to create a refreshing and stimulating atmosphere.

Central High School occupies a corner site in downtown Anaconda. Although the site is only a quarter of a block in size, the building committee felt that a central location was preferable to greater space elsewhere, to assure maximal use of the building.

Over-all dimensions are 133 by 195 feet,



The Modern Well Equipped, Well Lighted Home Economics Room

with a height of three stories on Cherry St. and two stories on Third St. There is also a basement containing locker rooms for the gymnasium, and a kitchen and dining room for community use. A paved court area at one entrance provides a place for students to gather without being on the city sidewalks.

Construction of the building is reinforced concrete with exterior walls of brick veneer on a backup of lightweight concrete block. This structure is as fireproof as possible. The only wood, other than fixtures, is in doors, door frames, and gymnasium floor. All furred spaces are of metal channels and metal lath, on which the vermiculite base coat fireproofing was applied $\frac{5}{8}$ inches thick. Walls have a sand float finish, except in corridors

where there are no lockers. There the finish is rubber wainscot. In rest rooms, the wainscot is ceramic tile.

Colored Acoustic Plaster

All ceilings have a half inch of vermiculite acoustical plastic applied in two coats. Where deep colors were used, the pigments were mixed into the material for the entire thickness. The lovely, true shades are the result of meticulous research in the architects' offices. Small sample batches were made up, and the acoustical material and pigment were accurately weighed. When these data were translated into full-scale batches, the plastering contractor had no trouble getting the color desired. The deeper ceiling hues include vermilion in corridors, blue in the auditorium, purple in the chapel, gold, and brown. White and pastel ceilings were spray painted.

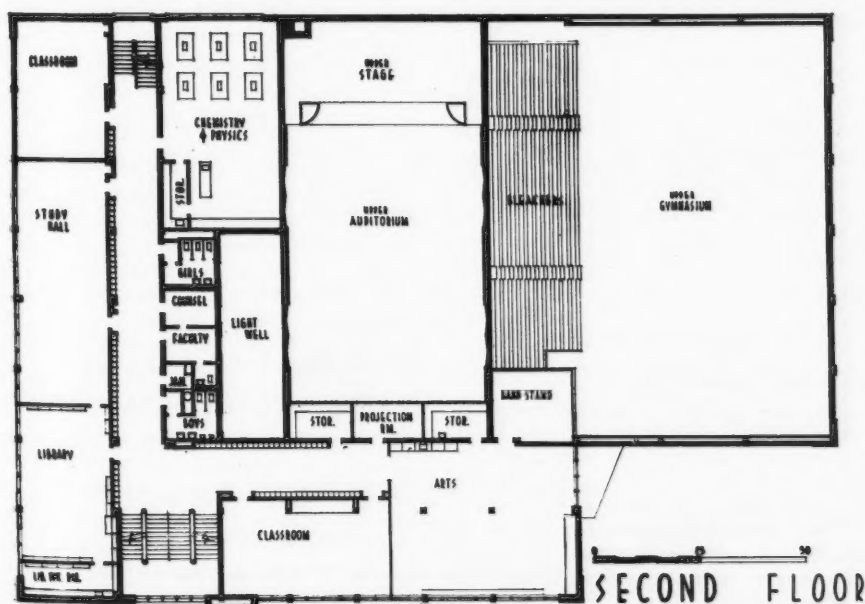
Floors in corridors and classrooms are finished with asphalt tile. The gymnasium floor is maple; the main entryways and stairways have green terrazzo floors; and rest room floors are covered with ceramic tile.

The roof is insulated construction with built-up roofing of asbestos felt and asphalt. The roof of the gymnasium is supported by steel trusses and steel joist purlins; of the auditorium, by long span steel joists.

All classrooms have wall to wall double-hung steel window sash with a ventilating section at the bottom that admits fresh air without drafts. Virtually all classrooms face east, the ideal exposure in this region.

Complete Facilities

The school proper has eight general classrooms; five laboratory classrooms; two council rooms; a journalism laboratory complete with photographic darkroom facilities; a li-





The Journalism Classroom is Equipped With a Photographic Dark Room.



Central Has Its Own Soda Fountain in the Student Recreational Area.

brary; administrative offices; a canteen, social, and recreation area; faculty room; chapel; and rest rooms.

The first floor location of the canteen and recreational lounge permits this part of the building to be used for teen-age activities in connection with the auditorium and gymnasium for dances, dinners, and similar affairs. Since this portion is completely isolated from classroom areas, student activities after school hours are possible without opening the entire building. The canteen has a complete soda fountain and ice cream dispenser. Folding partitions assure great flexibility.

A first floor entrance to the auditorium and gymnasium makes these sections accessible without entering the school proper. The auditorium seats 500 and has an elevated stage, projection booth equipped for sound motion pictures, and storage for theatrical equipment.

The gymnasium, 80 by 95 feet, has bleachers for audience use. There is also a good storage area. Separate locker and shower rooms for both boys and girls are featured in the basement under the gymnasium, with office space for the athletic directors.

Also in the basement is a completely equipped modern kitchen that serves the 35- by 80-ft. dining room. This can also be used as a cafeteria or for social gatherings of the two parishes. A large dumbwaiter, adequate for food carts, runs from the kitchen to the gymnasium floor level so that extremely large groups can be served in the gymnasium. The dumbwaiter is also useful for removing garbage from the kitchen.

The library, study hall, and some of the classrooms are located on the second floor. The third floor contains more classrooms and a large department for commercial subjects.

Wide corridors well located assure quick and safe student circulation between classes.

Lighting and Heating

The electrical work provides for every conceivable development in school planning. Thirty foot-candles of lighting in classrooms are insurance against eyestrain. The latest in gymnasium lighting was used, and the newest type of stage lighting included. Provision was also made for motion pictures. There is an intercommunication system between administrative offices and all classrooms.

The structure is heated with steam provided by a large gas-fired boiler. Fin tube radiation was used throughout the building, except in the gymnasium and auditorium. These rooms are warmed with air heated by steam coils so that air changes and heating can go on simultaneously.

The best solid bronze hardware obtainable was used throughout the building. This is an item where additional cost is well worth the expenditure, since hardware should last the life of the building.

The school is staffed by Dominican Sisters from Sinsinawa, Wis., and priests of the two parishes of the city. Rev. A. M. Brown is the principal.

BUILDING NEWS

Private Schools Growing

According to the U. S. Department of Commerce, \$249,000,000 was spent for new buildings for nonpublic educational institutions during the first seven months of 1953 — 20 per cent more than in the same period of 1952.

Public school construction for January to July, inclusive, was \$961,000,000 — an increase of 3 per cent over the corresponding period in 1952.

IN LOUISIANA

St. Joseph, Gretna

A new \$230,000 school building was dedicated September 20, for St. Joseph's parish, Gretna. The structure is of concrete, brick, and steel construction, and is fireproof throughout. It consists of one story, with sufficient foundation for an additional story; the present one story allows for 16 classrooms, a library, lavatories, and locker rooms, and administrative offices.

All classroom floors are provided with a new type of durable, acid-resisting plastic floor covering.

The cafeteria will occupy the old school auditorium, which is directly across the street from the new structure, and is completely equipped with the most modern facilities.

IN PENNSYLVANIA

St. Aloysius, Wilkes-Barre

Formal dedication and cornerstone laying of a new school for St. Aloysius' parish, Wilkes-Barre, took place August 30. The 12-room school, built at a cost of \$200,000, is of buff brick and cinder-block construction.

In addition to the 12 classrooms, this modern building includes a library and reading room, and administrative offices from which a public-address and record playing systems stems. All interiors of the building are painted so as to give the effect of tile construction. It is completely fireproof and has ventilation and lighting facilities of the highest quality.

PREPARATION FOR TEACHING

We are finding more and more today that the basis of all teacher-training must be a good liberal education plus emphasis on the field the teacher will teach. The teacher who is really master of a subject has an effectiveness that cannot come merely from methods and aids. — *Cardinal Stritch.*

Here's important news about School Sound Systems



Equipped to serve up to 60 rooms, RCA Consolette mounted on matching console base, complete with AM-FM radio and phonograph turntable.

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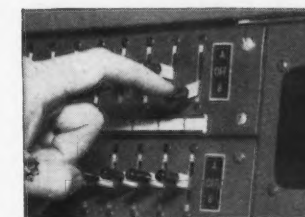
1. Complete roster at your fingertips—Here's your master list of rooms, ready for selection—singly or in combination. Set up any distribution list you want in seconds.



2. Add extra channels as your needs expand—Your RCA Consolette grows as your school expands. Keyboard panels can be added at any time to serve as many as 60 rooms.



3. Immediate switchover for emergency instructions—To issue emergency instructions or general announcements, turn master switch to "all" position. Give explicit instructions—"talk" your students to safety.



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Catholic Education News

HONORS AND APPOINTMENTS

General Electric Fellowships

Four Catholic teachers were among the 50 teachers who won G.E. fellowships for advanced study in physics at Case Institute of Technology for the summer of 1953. They are: REV. JOSEPH A. COYNE, O.S.A., dean of the technical department of St. Rita High School, Chicago; SISTER M. VALENCIA, C.Ss.F., of Catholic Central High School, Alpena, Mich.; REV. JOSEPH W. JULIUS, head of the science department at Father Ryan High School, Nashville, Tenn.; and BROTHER JOHN P. FLYNN, S.M., of Purcell High School, Cincinnati. Father Coyne was chosen president of the 1953 group of fellows.

Sister Valencia has commented that Catholic high schools now more than ever are giving attention to the student with scientific aptitude, encouraging him to go on to college and major in science. "In the high school curriculum, science rates next to religion," Sister said, "because it is directly concerned with the natural laws of God."

Dean at Bellarmine

REV. JOHN T. LOFTUS, O.F.M.Conv., who has been registrar and director of students at Bellarmine College, Louisville, Ky., has been appointed dean of the college. Bellarmine College is a diocesan institution with faculty of secular and Franciscan priests and lay teachers. Father Loftus has also been superior of Immaculate Conception Friary, the residence of the Franciscans of the faculty.

New Superintendent

REV. RAYMOND G. HILL, of Uniontown, Ky., is the new superintendent of schools of the Diocese of Owensboro. Hitherto the schools of this diocese have been under the Catholic School Board of the Archdiocese of Louisville. Now Bishop Francis R. Cotton has created an Owensboro diocesan school board.

Seton Hall Vice-President

The appointment of REV. THOMAS W. CUNNINGHAM as vice-president in charge of instruction at Seton Hall University, South Orange,

N. J., was announced, late in August, by the university's president, MSGR. JOHN L. McNULTY. Father Cunningham will continue as dean of the college of arts and sciences and as chairman of the university's English department, a capacity he has held since 1951. In his new position, Father Cunningham will have academic control over the various schools in the university.

Cardinal Gibbons Medal

AUXILIARY BISHOP FULTON J. SHEEN of New York will receive the Cardinal Gibbons Medal of the Alumni Association of Catholic University of America at the national reunion in New York, November 8. Established in 1947, the award is named for the late James Cardinal Gibbons, Archbishop of Baltimore and Washington and one of the founders of Catholic University. It is given for "distinguished and meritorious services to the Roman Catholic Church, the United States, or the Catholic University."

To Government Commission

DR. CLARENCE E. MANION, former dean of the law school at the University of Notre Dame, has been appointed by President Eisenhower to head a commission to study overlapping of federal and state functions. Dr. Manion is the author of a best seller, *The Key to Peace*.

New Provincial

REV. ADRIAN J. M. VEIGLE, T.O.R., is the new provincial of the Franciscans of the Third Order Regular. Headquarters are in Washington, D. C.

College President

SISTER CATHERINE FRANCIS, C.S.J., is the new president of the College of St. Rose, Albany, N. Y. She succeeds Mother Rose of Lima, C.S.J., who has been president since 1949.

Dean at Manhattan

BROTHER CASIMIR GABRIEL, F.S.C., head of the department of history, has been appointed dean of Manhattan College, according to an announcement by the new president, Brother Augustine Philip, F.S.C. He is a member of the American Catholic Historical Society, and Phi Alpha Theta Honor Society.

To Research Institute

REV. HENRY BUSCH, S.V.D., Ph.D., an outstanding scholar of Chinese philosophy and religion, has been assigned to the S.V.D. Research Institute of Oriental Culture in Tokyo, Japan. He entered the Society of the Divine Word in Germany in 1924, was ordained in Rome in 1938, studied in Peking, China, 1939-47, and received his Ph.D. at Columbia University, New York, in 1953.

AD MULTOS ANNOS

★ REV. JAMES B. MACELWANE, S.J., dean of the institute of technology at St. Louis University, celebrated his 50th anniversary as a Jesuit on September 27.

Father Macelwane, a well-known geophysicist, was born at Port Clinton, Ohio, Sept. 28, 1883. He received a B.A. and an M.A. from St. Louis University and a Ph.D. from the University of California, and also studied at the University of Giessen, Germany. He entered the Society of Jesus, August 31, 1903, and was ordained, May 18, 1918. From 1923 to 1925 he remained at the University of California as a faculty member in geophysics and seismography. In 1925 he established, at St. Louis University, the first department of geophysics in the western hemisphere, and in 1944 he was appointed dean of the institute of technology at St. Louis University.

★ BROTHER BENJAMIN, C.F.X., will celebrate his 60th anniversary as a Xaverian Brother, on November 20, at Mount St. Joseph College, Baltimore, Md.

Brother Benjamin (Francis David Burke) was born in Richmond, Va., September 6, 1875, the youngest of a family of eleven children. He received his elementary and high school education from the Xaverian Brothers, and received his religious, normal, and college training at Mt. St. Joseph College. He was invested as a Xaverian Brother, December 31, 1893, and pronounced his vows on January 1, 1896.

He served as principal of a number of schools of his order in Massachusetts, Kentucky, and Maryland. From 1923 to 1925 he was supervisor of schools and provincial treasurer; and from 1938 to 1944 he was a member of the provincial council in Baltimore, and also vocation director.

(Continued on page 30A)



Very Rev. John J. Long, S.J.
New President of the
University of Scranton



Brother Benjamin, C.F.X.
Diamond Jubiliarian at
Mt. St. Joseph College, Baltimore



Brother Augustine Philip, F.S.C.
New President of
Manhattan College

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Catholic Education News

(Continued from page 28A)

★ SISTER AIMEE DE JESU and SISTER ST. EPHREM observed their 50th anniversary in the Congregation of the Daughters of the Cross, August 22, at Shreveport, La. Both Sisters came to the Diocese of Alexandria, La., from France in 1902.

★ Three Ursuline nuns — MOTHER M. VERONICA, former mother general; SISTER BERNADINE; and SISTER TRANSFIGURATION — celebrated their 60th anniversary recently at their mother house in Cleveland, Ohio. This was the first triple diamond jubilee in the 103-year history of the community.

★ BROTHERS XAVIER and AMBROSE, O.S.F., of St. Francis Monastery, Butler St., Brooklyn, N. Y., celebrated the 50th anniversary of their profession as Franciscan Brothers on September 12.

★ Two Sisters of St. Francis of the Immaculate Conception of Mt. St. Clare Convent, Clinton, Iowa, celebrated their 70th anniversary in religion early in September. They are MOTHER M. PAUL CARRICO, former superior general; and SISTER M. LAWRENCE HIGDON of St. Francis Hospital, Grinnell, Iowa.

★ SISTER M. DOMINICA recently celebrated her 60th anniversary as a Sister of the Holy Names of Jesus and Mary in the Archdiocese of San Francisco. SISTERS M. REMIGIUS, M. BRENDAN, and M. MONICA observed their 50th anniversary.

★ MOST REV. WILLIAM D. O'BRIEN, Auxiliary Bishop in Chicago, will observe the 50th anniversary of his ordination on November 22.

REQUIESCANT IN PACE

● REV. JAMES J. DALY, S.J., teacher, author, and editor, died, August 17, at Detroit, Mich.

Father Daly was born in Chicago on February 1, 1872. He attended a Jesuit high school and college in Chicago, entered the novitiate in 1890, was ordained in 1905, and received his M.A. degree from St. Louis University in 1906. He was literary editor of *America* from 1909-11; assistant editor of *The Queen's Work*, 1920-24; and literary editor of *Thought*, 1924-39. At the time of his death he was professor emeritus of English at the University of Detroit.

Father Daly's books include the *Life of St. John Berchmans*; two volumes of essays, *A Cheerful Ascetic* and *The Road to Peace*; a whimsical and colorful book of verse, *Boscobel and Other Rimes*; and *The Jesuit in Focus*, on the occasion of the 400th anniversary of the founding of the Society of Jesus by one "who is so fortunate as to have lived for 50 years in the Society of Jesus."

● JOHN J. HART, 83, who for 43 years was a lay teacher in schools conducted by the Christian Brothers, died recently in New York City. He was a native of County Cavan in Ireland.

SIGNIFICANT BITS OF NEWS

Confraternity Work

In the Archdiocese of San Francisco, 600 lay persons are assisting in the work of the Confraternity of Christian Doctrine. Part of these are college and high school students.

At a recent meeting of religious teachers in Dubuque, Iowa, Rev. John E. Kelly of the national center of the CCD said that only 35 per cent of the 4,500,000 Catholic children attending public schools are attending religious instruction classes. There is, he said, a great need for more lay people to assist in this work.

The seventh regional congress of the Confraternity of Christian Doctrine was held, September 19-21, at Pendleton, Ore. Two archbishops and five bishops from the provinces of Portland and Seattle were scheduled to attend.

Training Lay Teachers

The Archdiocese of St. Louis has a Cadet Teacher Training Program for its lay teachers in parochial schools.

Some parishes of the archdiocese are awarding freshmen college scholarships to young women who will teach in parochial schools. According to a recent announcement by Mrs. James Nelson Welch, personnel director of lay teachers of the archdiocese, the three Catholic women's colleges — Fontbonne, Maryville, and Webster — will offer a sophomore scholarship to any girl who is given a freshman parish scholarship.

The recipients of these scholarships agree to teach in the parochial schools for the same length of time as that of their free college training. After the two years, according to the plan, the cadet teachers will teach under supervision while they complete their work for a degree. For these teachers, Maryville College provides late afternoon and Saturday classes and summer school classes.

(Continued on page 33A)

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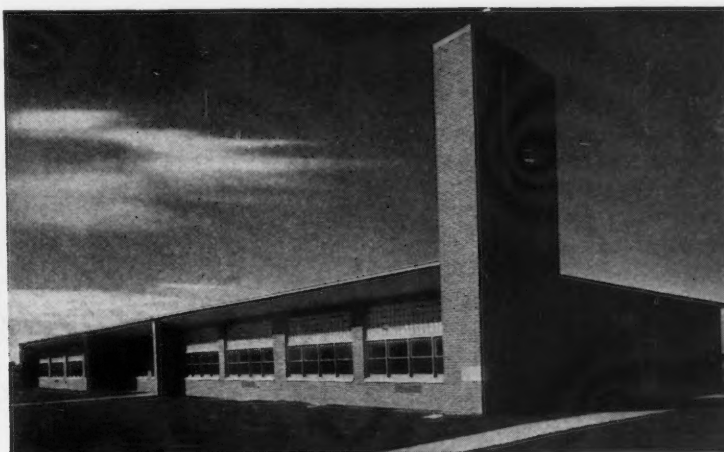
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Catholic Education News

(Continued from page 30A)

The Marian Year

As anticipated, His Holiness Pope Pius XII, on September 8, proclaimed a Marian Year in commemoration of the 100th anniversary of the proclamation of the dogma of the Immaculate Conception. The Pope's encyclical urged a return to the teachings of Jesus Christ by those who have forsaken them and prayers for the freedom of the Church. The Marian Year will extend from December, 1953, to December, 1954.

Compiling Catholic Hymnal

Rev. Richard Ginder, a composer and music critic, told the 14th National Liturgical Week Conference at Grand Rapids, Mich., that, last year, a committee to plan a national Catholic hymnal was formed with Rev. John Selner, S.S., president of the St. Gregory Society of America, as temporary chairman. There are nine members of the committee who are selecting hymns through surveys. Many of the hymns used in Protestant churches are the work of Catholic saints.

Religion in School

According to a survey reported in the September issue of the *Woman's Home Companion*, 66 per cent of the women who replied to a questionnaire want the public schools to teach religion and 57 per cent want the clergy to do the teaching.

Sixty-eight per cent of the Catholic votes and 63 per cent of the Protestants who voted favored the teaching of religion in the public schools, while the Jews were against it more than two to one.

Non-Catholic College Banned

Most Rev. William E. Cousins, Bishop of Peoria, Ill., has forbidden Catholics to attend Monmouth College (Monmouth, Ill.). The reason is that students at the college are required to attend daily chapel exercises and vesper services the first Sunday of each month, and that five hours of credit in a course in Bible and religion is required for a degree.

The chancellor of the diocese said: "The Chancery letter simply stated Catholic doctrine for Catholic people and did not in any way contest or comment upon the right of Monmouth College to operate according to its own principles."

SCHOOL NEWS

Steubenville Institute

The annual institute for teachers of the Diocese of Steubenville was held, September 8 and 9. Topics considered were physical education, visual education, and Catholic authors.

Principals at Duluth

Principals of the parochial schools of the Diocese of Duluth met on August 18. Subjects discussed were: Catholic civics clubs, textbooks, report cards, and testing programs. The testing program covers intelligence tests for third- and seventh-grade pupils, reading tests as needed, and achievement tests.

Spectacular Enrollment

The number of pupils in Catholic elementary and high schools of the United States has risen by 725,263 in the past five years. This is a spectacular increase in enrollment within a half decade and may exceed the rate of expansion of any other similar period in the history of the Church in this country. The pace is expected to be accelerated this school year.

There was a total of 3,506,500 pupils in Catholic elementary and high schools, according to the 1953 *Official Catholic Directory* published by P. J. Kenedy & Sons, New York. This compares with a total of 2,781,237 for 1948.

The 1953 school year reported 2,928,640 pupils in Catholic elementary schools, an increase of 653,800 or 28.74 per cent over the 2,274,840 re-

ported in 1948. The high school pupils of 1953 are an increase of 71,463 or 14.11 per cent, bringing the present total to 577,860.

Although the number of elementary school buildings has grown to an increase of 9.47 per cent over the 1948 figures (parochial and private elementary schools), the number of Catholic high school buildings actually showed a decrease during the five years, dropping from 2432 in 1948 to 2416 in 1953. This undoubtedly reflects a growing trend to larger central Catholic high schools to replace smaller parish institutions.

Comprehensive Tests

Last spring, Rev. James N. Brown, superintendent of schools for the Archdiocese of San Francisco, inaugurated a program of tests for

(Continued on page 34A)

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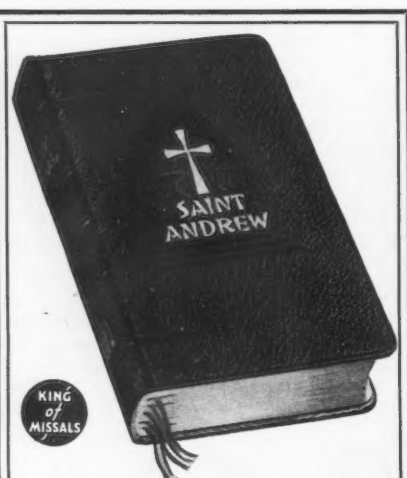
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Catholic Education News

(Continued from page 33A)

high school students to show aptitude and achievement. These tests, available for the first time on the high school level, were administered to 9000 students in 24 Catholic high schools. Each student received a report of his test. The results indicated that these students were well above national averages in English, in scholastic aptitude, in reading comprehension, and in social studies.

Civics Clubs

Very Rev. Msgr. Edmund J. Goebel, superintendent of schools for the Archdiocese of Milwaukee, and Very Rev. Msgr. A. M. Bottoms, superintendent of schools for the Diocese of Amarillo, have urged the establishment of a civics club in each school. The clubs are sponsored by the Commission on American Citizenship at the Catholic University of America.

Intergroup Education

Intergroup education in Catholic schools was the subject of an address by Rev. Allan P. Farrell, S.J., at the recent annual teachers' institute for the Archdiocese of Boston. He called attention to the fact that a unit of study for the third grade of most parochial schools teaches the pupils to cultivate friendly and co-operative relations with their public school friends, and he admonished the teachers to show the students specifically how to carry out these objectives.

Young Christian Students

More than 200 students, chaplains, and religious assistants of the Midwest High School Federation of Young Christian Students attended the sixth annual study week at St. Procopius College, Lisle, Ill., August 16-20. Rev. Bernard E. Wetzel, O.S.F.S., was chosen chairman of the chaplains, Sister M. Herman, chairman of the religious assistants, and Andre Delbecq, of Toledo, Ohio, president of the students.

Archdiocese of Milwaukee

The annual report of the Archdiocese of Milwaukee shows the elementary school population has risen, during the past year, from 59,237 in 1952 to 62,408 in 1953. Double sessions were necessary to accommodate this growth in some schools, while in others, expansion programs provided the additional rooms needed. The enrollment in 24 high schools increased from 9528 to 10,418, with present limited facilities turning away nearly 50 per cent of applying freshmen.

PUBLIC SCHOOL RELATIONS

School Bus Incidents

In Elyria, Ohio, Catholic and Lutheran pupils are riding to school together in a bus purchased by St. Mary's parish, Elyria. The bus, which serves parochial school children from nearby East Carlisle who were barred from public school buses by an East Carlisle School Board decision last June, will also carry five Lutheran pupils to their school a half block away from St. Mary's. A total of 122 St. Mary's pupils from

(Continued on page 36A)

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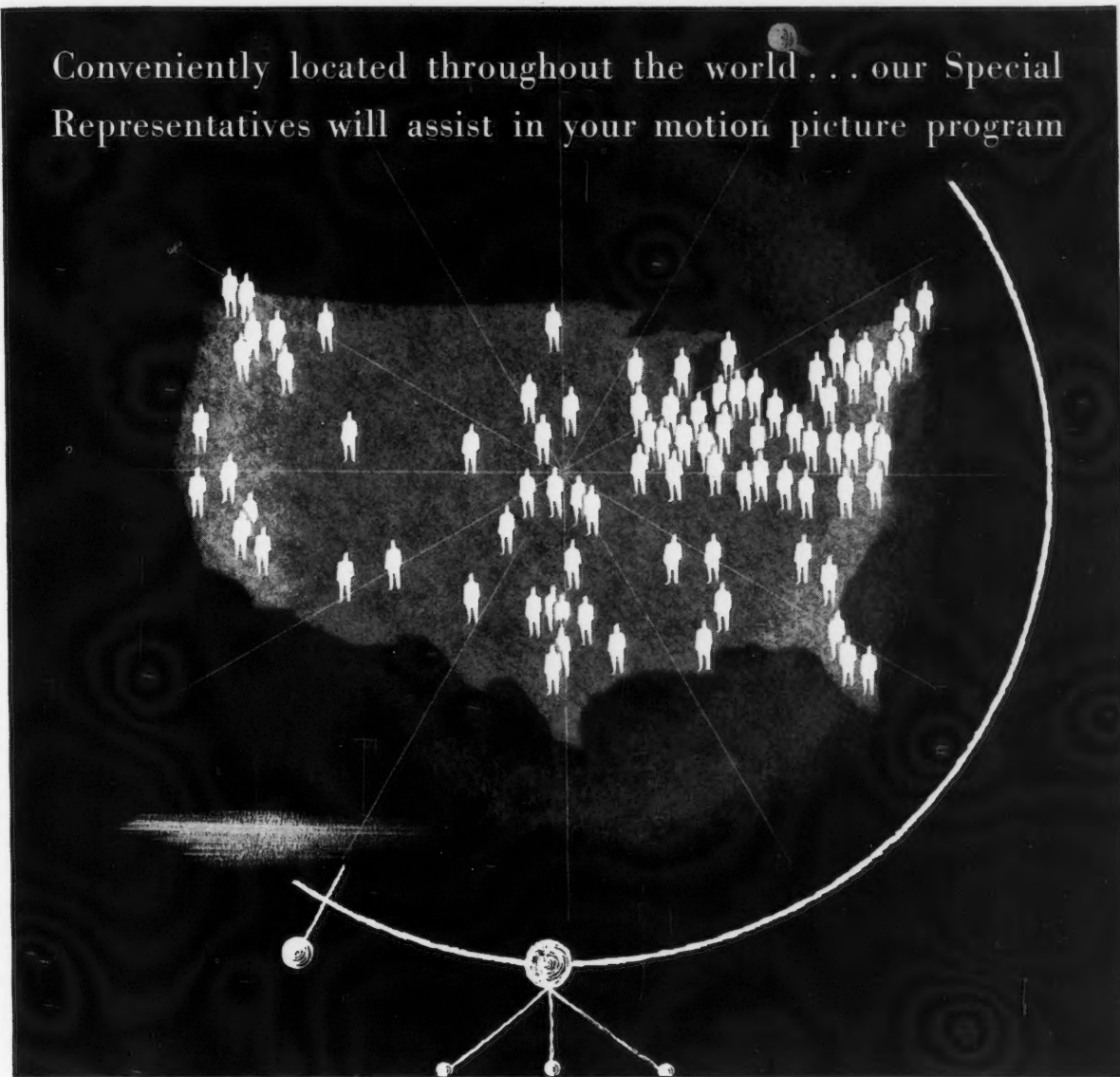
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Catholic Education News

(Continued from page 54A)

East Carlisle were affected by the school board decision.

In Berkeley City, Mo., the mayor of the city, William Bangert, a Protestant and former athlete, presented a 30-passenger school bus to Holy Ghost parish, Berkeley City. His personal donation was an effort to demonstrate a "true Christian spirit." The Mayor's action came after a recent opinion by the Missouri attorney general stating the illegality of public funds provisions for transportation of private or parochial school children.

One Parent Did This

In a formal protest at a public hearing on the public school budget, a taxpayer, William N. Webber, charged that the Los Angeles board of education is legally bound to allot funds to parents who desire to send their children to other than public schools.

Webber, who in May unsuccessfully asked the board for a subsidy of \$700 for the education of his six children, alleged August 3 in his documented protest that the board of education actually is unconstitutionally giving aid to "the Socinian Church" by withholding funds from parents who send their children to parochial schools. (Socinianism, although not strict atheism, denies the Trinity and the Divinity of Christ. It is opposed by both Catholics and Protestants,

and although not today an organized religion, it is a powerful force among nonbelievers.)

He alleged that under the present setup the only excuse for having a school election is to choose "elders and deacons of a substate atheistic or naturalistic church congregation."

Webber based his legal argument on the fact that, under the famous Oregon school case (*Pierce v. the Society of the Holy Names of Jesus and Mary*), a state cannot prohibit a parent from sending his children to parochial schools in fulfillment of the compulsory school law. He charged that the board of education's failure to allot \$700 for his children's education imposed an economic penalty for following his legal right.

In his resolution asking for aid, Webber wrote: "The state cannot legislate economic subsidy for some American citizens without at the same time legislating economic subsidy for all American citizens." He also quoted from the *Everson* (N. J.) bus case, in which the Supreme Court said: "State power is no more to be used so as to handicap religions than it is to favor them." Withholding his share of tax funds would be such a handicap, Webber charged.

Pro-Red Texts in Mexico

A list of public school textbooks recognized as pro-Communist is being compiled by the Mexican Ministry of Education to be banned from schools and substituted by more objective texts.

The task of the ministry was brought to public attention by an assertion by the Nationalist Party that it had been responsible for forcing the action. The party has offered to finance book substitutions for poor students.

COLLEGES AND UNIVERSITIES

Courses for Superiors

College Misericordia at Dallas, Pa., conducts summer courses in canon law and ascetical theology for Sisters holding official positions in their communities. Each course is given for 12 days and the ground is covered completely in three successive years. The beginning courses were offered this year from the 19th to the 30th of August.

Rather Unique

Lewis College at Lockport, Ill., began as a school of aviation and engineering. Now it is a general college with 90 per cent of its students in liberal arts. It has about 175 students, both men and women. Twenty-two two-year courses are offered. Lewis College is staffed and administered by laymen and laywomen and there are three priests on the faculty. It is one of the first Catholic schools to build its curriculum around general education techniques and courses.

D of I Scholarships

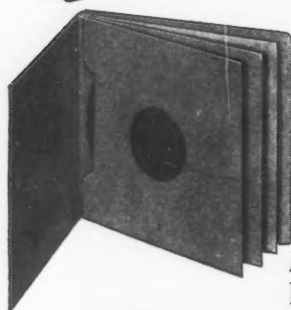
The Daughters of Isabella have established 13 scholarships with the Catholic University of America, Washington, D. C., for religious who will be instructed in methods of teaching the visually handicapped.

Grant to Georgetown

Georgetown University, Washington, has received a grant of \$18,000 from the American Council of Learned Societies for research in three Asiatic languages.

(Continued on page 38A)

Protects Phonograph Records ...In Storage or In Circulation

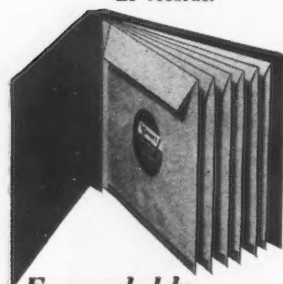
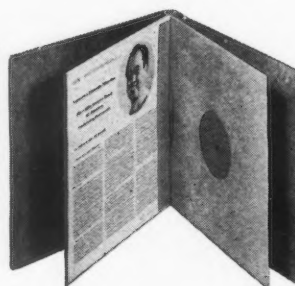


Inside-Opening Phonograph Record Holder

Envelope openings of this sturdy holder face toward binding eliminating record breakage. Covers of tough tan pressboard, with flat back of ample size for marking. Neat round corners. Extra strong kraft envelopes are attached with durable cambric cloth. For 10-inch and 12-inch records. Years of stalwart service here!

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This new type LP holder is designed to protect one record and its slip cover containing descriptive material. Inside gummed binding holds original cover. Stout kraft envelope opens toward inside to prevent record slipping out. Sturdy tan pressboard covers with rounded corners are bound by flat back ample for marking. For 10-inch and 12-inch LP records.



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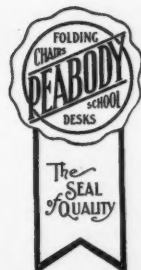
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Catholic Education News

(Continued from page 36A)

Boy Leadership Workshop

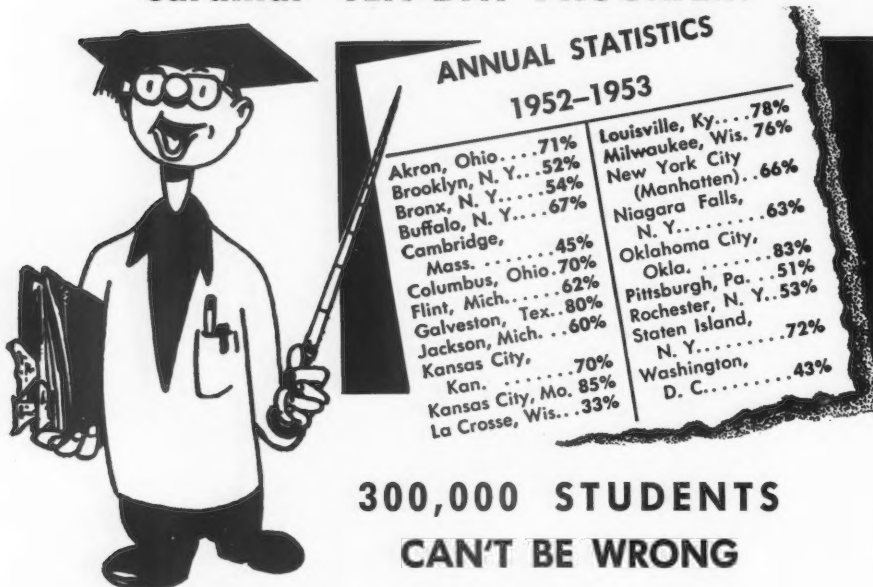
A summer school of Boy Leadership was held at Maryhill Seminary, Alexandria, La., August 7-9. Formal lectures, panel discussions, and actual workshops in group leadership were featured. Subjects discussed included characteristics of the high school boy, program planning, principles of committee work, organization of a parish

youth program, and the organization of Squires circles. Attending were youth leaders and Columbian Squires counselors, in addition to some members of the clergy and Knights of Columbus officials.

Columbian Squires are, in effect, junior KC members, since training in the Squires qualifies boys to become leaders in the Knights of Columbus.

The summer school was the third of its kind to be held at Maryhill. In all, it has been estimated, more than 15,000 men, including 631 priests, have received training in KC Boy Leadership courses.

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College Housing Loan

The Department of Health, Education and Welfare, Washington, D. C., has announced that there will be \$63,500,000 available in the fiscal year 1954 for the College Housing Loan Program.

Full-Time P.M. Schedule

John Carroll University, Cleveland, introduced full-time instruction in the evening division with the opening of its fall term, September 21. The plan of instruction will give Carroll a 14-hour school day.

Under the new schedule, a student may take a complete schedule of classes, including ROTC lectures and drills, from 3:30 to 10 p.m. With the exception of a few specialized courses, any curriculum may be pursued full time in the evening division.

Need for the extension of full-time study came with the early application of 550 acceptable freshmen, the maximum for ideal education with present facilities at Carroll. When 100 more applications were made, it was decided that the schedule would have to be broadened to accommodate them.

Evening Graduate Classes

De Paul University, Chicago, has some 4000 students who combine full-time employment with study in the colleges of commerce and law, the university college, and the graduate school.

High school teachers are enrolling at De Paul in three new master's degree programs in the teaching of biology, chemistry, or physics. There are also courses beyond the master's degree for research in mathematics.

For a master of education degree with a minor in psychology, seven electives are permitted toward completion of the ten courses; they include reading, counseling, and guidance. De Paul has also opened a vocational and educational guidance clinic for university and senior high school students and adults.

University of Detroit

The University of Detroit began with 60 students in 1877 and now claims to be the third largest Catholic institution of learning in the U. S. Its enrollment exceeds 7500. A \$20,000,000 building fund campaign, begun sometime ago, still continues, according to Rev. Celestin J. Steiner S.J., the president.

Law School at Villanova

Villanova College has opened the first law school under Catholic auspices in Pennsylvania. Villanova, founded by the Augustinian Fathers in 1842, is seeking legislation to change its name to Villanova University.

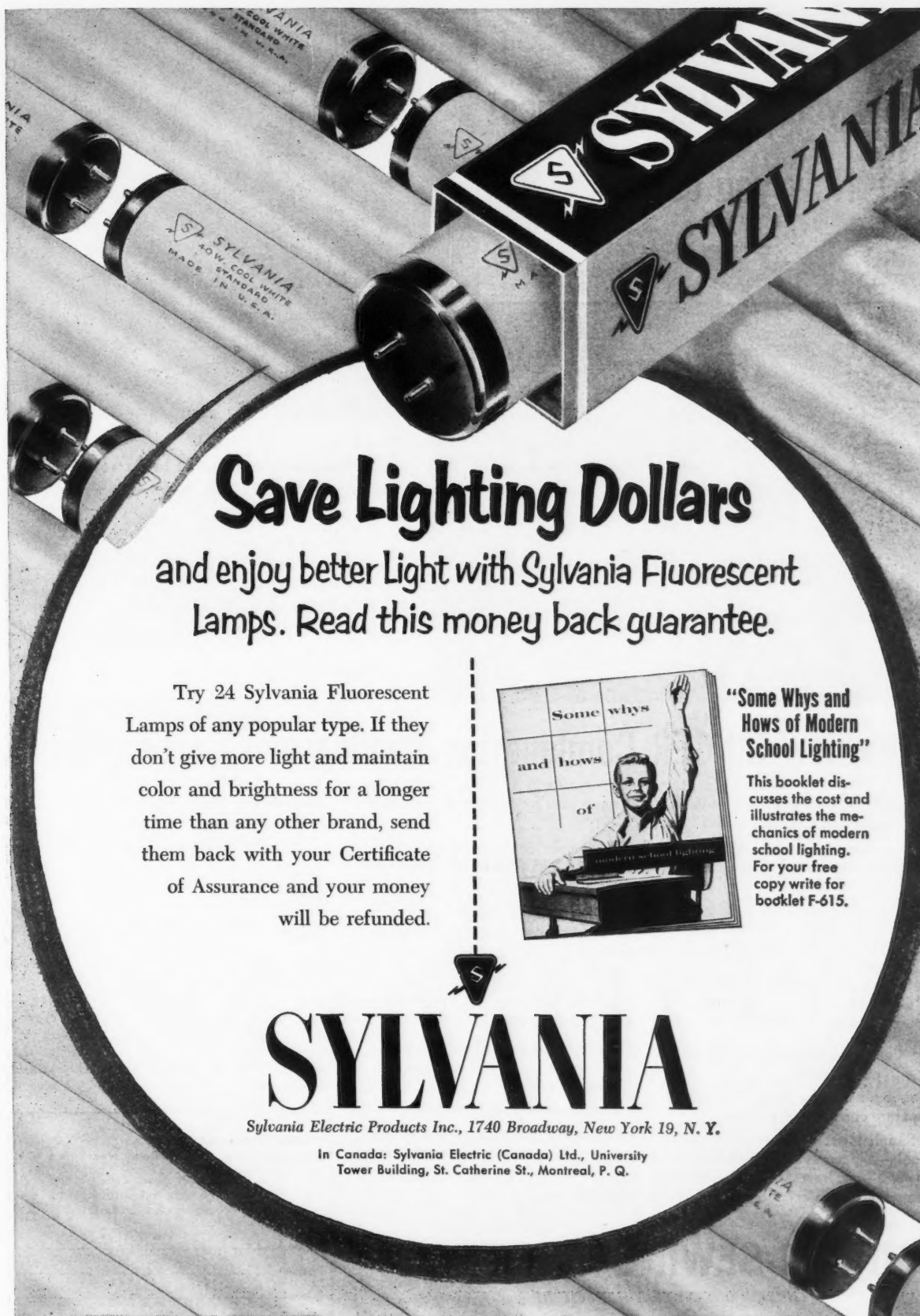
Manila Catholic U.

The Catholic University of Santo Tomas, Manila, T.H., began its new scholastic year with an enrollment of 21,347, the highest enrollment in the history of the institution. The increased number of students at Santo Tomas contrasts with a decline in the number of students in other institutions and it would seem to indicate a growing interest in education with a religious foundation.

Co-operative Program


St. Joseph's College, Rensselaer, Ind., will inaugurate a "3-2" co-operative program with the Purdue University School of Agriculture this

(Continued on page 41A)



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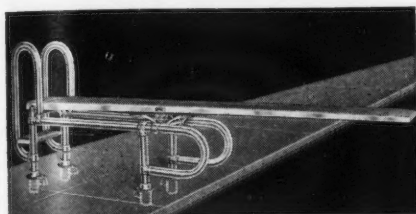
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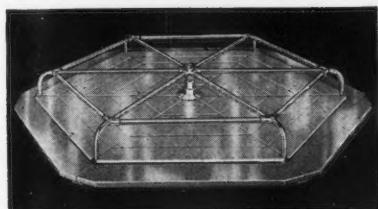
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WORLD'S LARGEST MANUFACTURERS OF FINE
PLAYGROUND & SWIMMING POOL EQUIPMENT

Catholic Education News

(Continued from page 38A)

fall, officials of both schools have announced. The program will be similar to those already existing between St. Joseph's and the colleges of engineering of Purdue and Notre Dame universities and with Rose Polytechnic Institute, Terre Haute, Ind., in the fields of chemical, civil, mechanical, electrical, and metallurgical engineering.

The five-year program leads ultimately to a bachelor of arts degree from St. Joseph's and a bachelor of science in engineering or agriculture from the school to which the student has transferred after three years at St. Joseph's. The student is granted the arts degree after his fourth year in the program.

RELIGIOUS ORDERS

A Long Time

The Benedictine Fathers of St. Procopius Abbey at Lisle, Ill., began their 67th year of teaching with the opening of classes this year in their major seminary, college, and high school. Most of the 50 students in the major seminary will be ordained for the Diocese of Joliet, Ill.

Mary, Health of the Sick

In August, Archbishop Cushing of Boston presided at a first-vows ceremony for the Sons of Mary, Health of the Sick, at Sylva Maria, Framington, Mass. This is a new community established by Rev. Edward F. Garesché, S.J., for the medical missions.

An order for women—Daughters of Mary, Health of the Sick—established by Father Garesché some years ago, will be the first Sisters to establish a foundation in Okinawa.

CONTESTS AND AWARDS

Science Awards

The Future Scientists of America Foundation, of the National Science Teachers Association, announces the third annual program of science achievement awards, sponsored by the American Society for Metals. Awards amounting to \$5,000 will be awarded to science students in grades 7 through 12, in the form of either a cash prize or a U. S. Savings Bond.

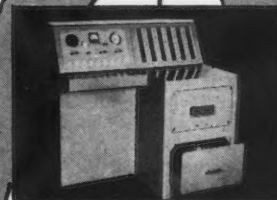
To enter, a student must begin a project, investigation, or other special activity in science or mathematics and apply for entry with the official entry form; he carries out his project through the school year then, according to the rules of the contest, prepares his report and sends it to the Regional Chairman not later than May 15, 1954. Awards will be announced September, 1954.

There will be 40 awards in grades 7 and 8, 40 awards in grades 9 and 10, and 24 awards in grades 11 and 12 amounting to, respectively, \$1,500, \$1,500, and \$2,000. FSA lapel buttons will be sent to all entrants, FSA gold pins will be given to all winners, and FSA plaques will be awarded to all schools of the winners. For the 1954 Book of Rules and Information write: Future Scientists of America Foundation, National Science Teachers Assn., 1201 Sixteenth St., N.W., Washington 6, D. C.

(Concluded on page 42A)

Get a Modern SCHOOL SOUND SYSTEM

for only
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1. Send coupon below stating number of rooms in your school.
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First grade teachers in the Dayton schools sat with the pupils when they attended a recent first grade demonstration in the techniques of teaching reading showing how curriculum studies can be integrated through effective use of a weekly classroom periodical. The demonstrations held at Holy Angels school were sponsored by the Dayton Catholic Office of Education. Sister Mary Magdalen, S.N.D. de N., who conducted the demonstration class, here illustrates the use of visual aids in supplementary material carried in the publication. The demonstration was directed by Dorothy I. Andrews, editor of *Our Little Messenger*, Catholic school weeklies, issued for grades 1, 2, and 3 by Geo. A. Pfau, Publisher, Inc., Dayton, Ohio.



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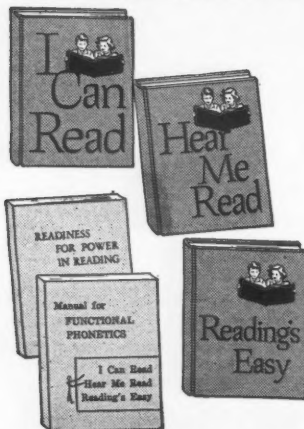
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Catholic Education News

(Concluded from page 41A)

COMING CONVENTIONS

For other conventions in November see the CATHOLIC SCHOOL JOURNAL for October, page 30A.

Nov. 6-7. **Industrial Arts Association of Pennsylvania.** Penn Bedford Hotel, Bedford, Pa. President: J. Phillip Young.

Nov. 12-13. **Alexandria, Louisiana Diocesan Teachers' Institute** at Providence Central High School at Alexandria, La. Chairman: Brother Cyr, S.C., Menard High School, Alexandria, La. Exhibits: Sister Catherine Margaret, C.D.P. St. James School, Alexandria, La.

Dec. 10-12. **Ohio Education Association,** Hotel Cleveland, Cleveland, Ohio. Secretary: W. B. Bliss, c/o Supt. of Schools, Wilmington, Ohio. Exhibits: H. H. Bell, same address.

Dec. 27-28. **American Association of Teachers of Spanish and Portuguese,** Hotel Morrison, Chicago, Ill. Secretary: L. H. Turk, Seattle Public Schools, Seattle, Wash.

Dec. 27-29. **Illinois Education Association,** Hotel Sherman, Chicago, Ill. Secretary: Irving F. Pearson, Madison School, Hinsdale, Ill. No exhibits.

Dec. 28-30. **American Catholic Historical Association,** Conrad Hilton Hotel, Chicago, Ill. Secretary: Rev. John Tracy Ellis, Catholic University of America, Washington 17, D. C. No Exhibits.

Dec. 28-30. **Modern Language Association of America,** Palmer House, Chicago, Ill. Secretary: William R. Parker, 6 Washington Square, N. New York 3, N. Y. Exhibits.

Dec. 28-30. **National Association of Biology Teachers,** Hotel Bradford, Boston, Mass. Secretary: John P. Harrold, Fresno State College, Fresno 4, Calif.

Dec. 28-30. **Pennsylvania State Education Association,** Penn-Harris Hotel, Harrisburg, Pa. Secretary: Mr. H. E. Gayman, Espe School, 8116 Perryhighway, Pittsburgh 37, Pa. No exhibits.

Building News

(Concluded from page 298)

IN WISCONSIN

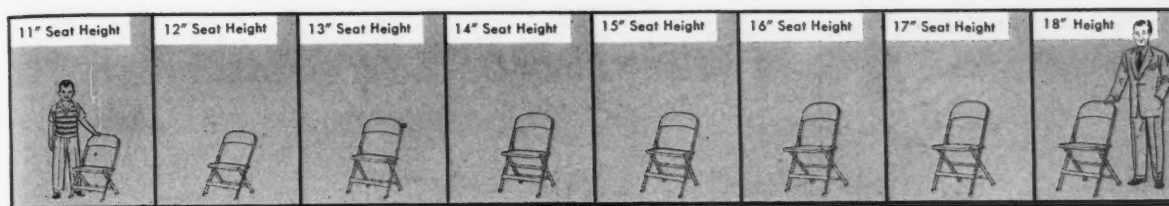
St. Mary, Appleton

Dedication of a new \$450,000 elementary school for St. Mary's Parish, Appleton, took place August 23. The structure is a two-story Lannon stone and yellow brick building that houses 14 classrooms, an auditorium, several meeting rooms, a library, kitchen, dining room, and offices.

Classroom features include wall-to-wall windows, pastel-colored walls, blond oak woodwork throughout, and light green chalkboards.

The auditorium has a seating capacity of 900 and a 50-foot stage at the west end. About 300 can be seated in the cafeteria, which is furnished with banquet tables and red leatherette chairs.

Ten Dominican Sisters of Sinsinawa conduct the school; Rev. William H. Grace is pastor.



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Whatever your need, whatever the age you buy for, there is a specially designed Clarín chair to meet that need. Let us prove specifically why Clarín chairs are stronger, safer, more comfortable, more convenient.

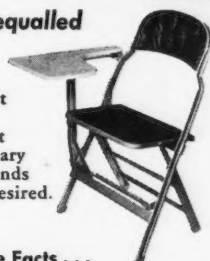
Another CLARIN "First"

A Juvenile Chair for Every Age and Height

Posture designed—in 11", 12", 13", 14" and 15" seat heights. Clarín offers you a Juvenile chair for every age group, engineered to the highest quality standards. The Juveniles are light, stable, easy to carry. Will not collapse, tip or fold, even though a child stands on them. Because Clarín Juveniles are scientifically designed for comfort and healthful posture, children are far less apt to get restless sitting in them. Available in colors children adore—Fire Engine Red and Kelly Green. Also Opal Grey and Bronze.

A CLARIN Original—Imitated but Unequalled A Tablet Arm Chair That Folds!

The Greatest Advance in Folding Chair History—The Tablet Arm is a built-in part of the chair—not an attachment. Yet it folds down out of the way when not needed so the chair can be used for ordinary seating. The entire chair folds flat in seconds to 3" depth. Foam rubber cushioning if desired.



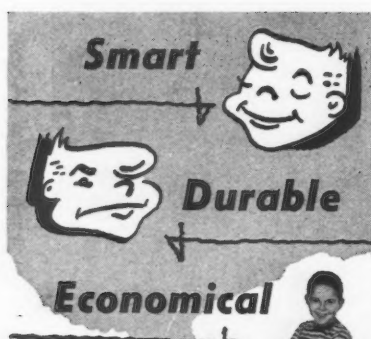
You be the Judge . . . Get the Facts . . .
Make Comparisons . . . Compare Clarín with any other folding chair and *know* why only Clarín chairs can satisfy you. Write today for FREE Illustrated Catalog of the only complete line of steel folding chairs. Or, tell us what type of chair you're interested in and let us send or bring you a sample to examine.

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Request Griggs Seating Catalog
for full information on
classroom seating.

New Books

(Continued from page 15A)

Perfect Fit

By Early, Hicks, Hutton, & Miller. Cloth, 70 pp., \$2.75. Greenberg, Publisher, New York 22, N. Y.

A new method of insuring perfect fit is explained here, simply and clearly, for the beginner in sewing, the teacher, and the accomplished dressmaker who seeks a sure, quick method of true fit.

Fundamental principles of measurements, fitting, and alteration are supplemented with many helpful photographs. The procedures cover every type of fitting for any type of figure; they are useful in personal fittings as well as with a dress form. The illustrated step-by-step procedures, easily adapted for group activity, should be a most attractive feature to the busy home-economics teacher who has sewing in her curriculum.

Saints and Ourselves

Edited by Philip Caraman, S.J. Cloth, 146 pp., \$2.50. P. J. Kenedy & Sons, New York 8, N. Y.

Subtitled "Personal Studies of Favorite Saints," this volume contains 12 studies by 12 persons of prominence in various fields. Donald Attwater, hagiographer and expert on the eastern liturgy writes on *The Early Martyrs*; Rosalind Murray, daughter of Sir Gilbert Murray, author and lecturer, discusses *St. John of the Cross*, including an interesting point concerning this saint's current popularity with non-Catholics; a celebrated psychiatrist, Dr. Eric B. Strauss (with a kite tail of degrees, honors, etc.) champions the sanctity of *St. Maria Goretti* in this sophisticated age of "the enlightenment"—these are but a few of the new insights into the lives of the saints.

Sheila Kaye-Smith on *St. Dominic*, Douglas Hyde on *St. Francis of Assisi*, Edward Sackville-West on *The Venerable Mary of the Incarnation*—they are vivid characterizations, each one.

God and the General's Daughter

By Anne Heagney. Cloth, 184 pp., \$3. The Bruce Publishing Company, Milwaukee 1, Wis.

Frances Allen, daughter of the famous Revolutionary War hero, General Ethan Allen, is the key figure in this romantic biography woven from facts stranger than fancy. Gay, lighthearted Fanny was as strong willed and intelligent as she was beautiful. But, from a family of free-thinkers, she would dismiss the religious arguments and protests of her youthful Protestant friends with an amused air.

Romance enters the picture with Harry Dennison, son of a socially prominent Boston family, with Fanny rivaling her best friend for his attentions. When the girl enters a Canadian convent school for the purpose of learning French, she begins to see Catholicism in action, clearly upsetting her plans of marriage with Harry. Eventually the situation must be faced, and Fanny chooses the "better part," that of becoming a nun—the first of all New England—against the wishes of her family, and knowing full well the heartbreak Harry will suffer. A story of gaiety, impulsiveness, unselfishness, and heroism, all the better for being true. For older girls.

Your Problems: How to Handle Them

By Herman H. Remmers and Robert H. Bauernfeind. Paper, 40 pp., 40 cents. Science Research Associates, Chicago 10, Ill.

This booklet explains common problems of teen agers and offers a three-step method for solving them. Would be most helpful if basic religious ideals were included.

(Continued on page 46A)

CORRECT

MILLER LEXINGTON gives you CORRECT school lighting—improved quality of illumination provided by better lamp shielding—highest efficiency with extremely low brightness. PLUS the benefit of LOW OVERALL COST, brought about by engineering features that simplify installation and maintenance.



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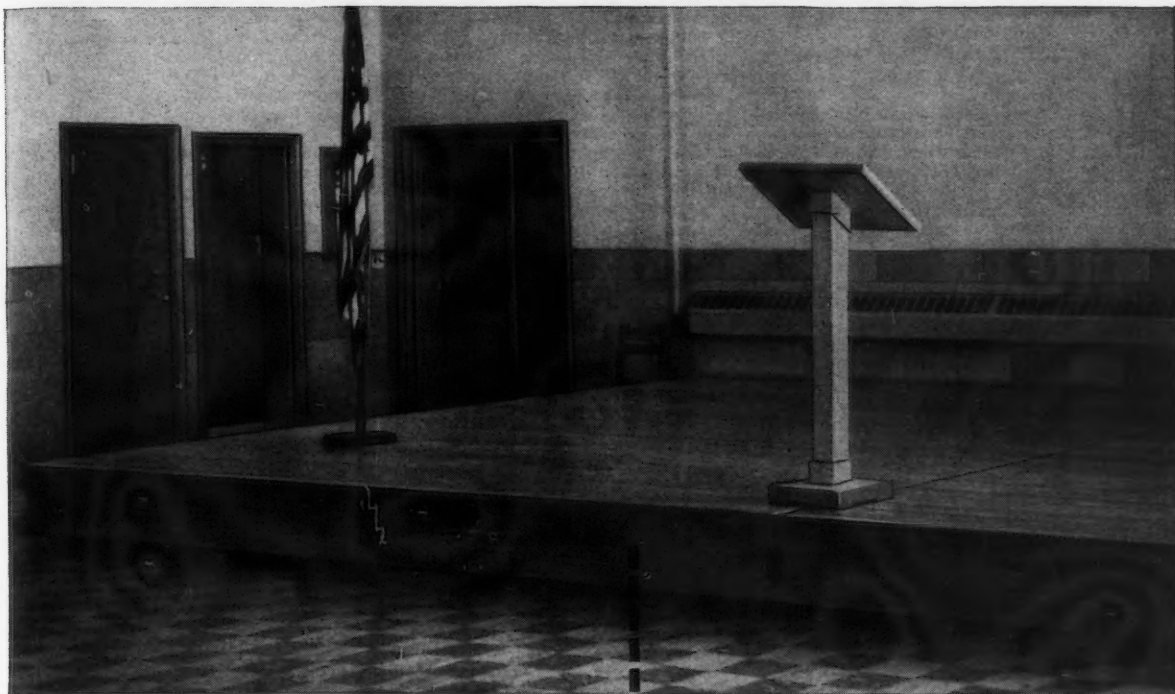
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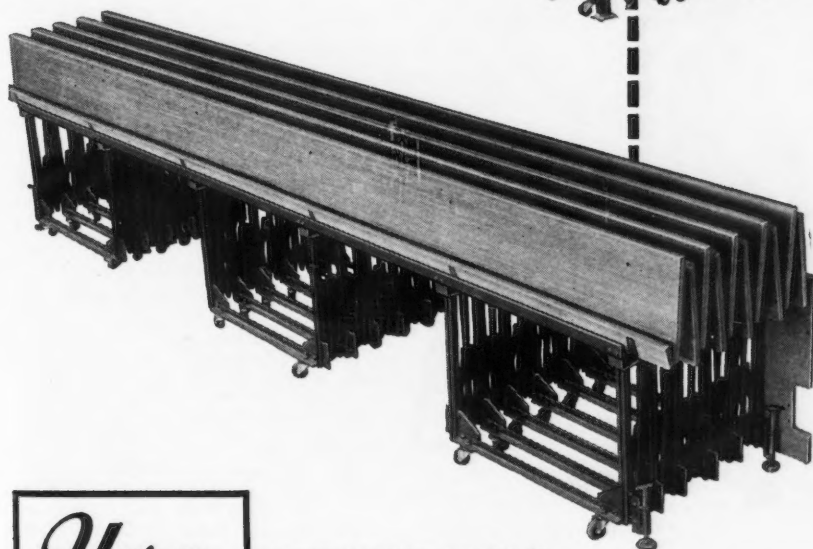
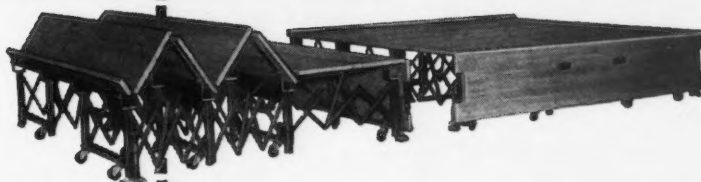
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New Books

(Continued from page 44A)

Shepherd's Tartan

By Sister Mary Jean Dorcy, O.P. Cloth, 179 pp., \$2.50. Sheed & Ward, New York 3, N. Y.

A thoroughly engaging approach to the "mystery" of life in a religious order, directed to Catholics and non-Catholics alike. Such attitudes as: "Convent life is so dull!" and "How do you Sisters stand it with all those things on your head?" are expounded together with solid information on the daily life of Sisters. The author relates in chapter after chapter of such sparkling, tongue-in-cheek, uproarious humor that it is difficult even for a reviewer (who must watch

for such traps) to keep from chuckling out loud. For example:

"Sister Charles Anthony and I are going to found a new community. . . . This community is going to be called for the Seven Holy Sleepers and will be popularly known as the Slumberines. The habit will be a modified sleeping bag with feet in it. As a special patronal feast we shall keep April 29, the Seven Holy Thieves (does anybody in the house know anything about these fascinating people?), because many of the little naps will have to be stolen. Our mission will be to demonstrate, by our trustful snoozing, our great trust and tidiness of conscience. It seems a shame that such a source of edification should be denied to a jittery world. . . . And many a religious has this lovely talent. She knows it best in those coffeeless eons between the dark and the daylight, in that mysterious hour chosen cen-

turies ago by some monk with insomnia for the exercise called meditation. Religiously, for years, she has followed St. Jerome's advice to 'let sleep overtake you with a book in your hand.'"

Not that *Shepherd's Tartan* lacks sincerity or depth. Compare the above passage with Sister's observation that pain is a tool of God, and that a Crucifix in the hand, during pain, "does not comfort, it actually hurts. . . . A lot of spiritual writers have tried to get it into your head and haven't succeeded—A Crucifix is not made to fit in the hand."

This is the author's first book for adults. May it not be the last.

Roman Collar Detective

By Grace and Harold Johnson. Cloth, 184 pp., \$2.75. The Bruce Publishing Company, Milwaukee 1, Wis.

A shot penetrates the still night air and one of Galton's leading citizens is the victim of a desperate killer's gun. Murder mixes with politics, and it takes Father Tim Devin, red-haired, freckled curate from St. Mary's, in an unaccustomed role of detective, to find the real killer. This Father Tim must do to clear his brother, Bill Devin, just returned from Korea with a leg on the mend, who is one of those people constantly in the middle of excitement and trouble.

A fine juvenile detective yarn without the gagging slaughter-house techniques most comic books and pocketbooks employ.

Chuck

By Evelyn Elkins. Cloth, 212 pp., \$2.75. J. B. Lippincott Company, Philadelphia 5, Pa.

A new author strikes a fresh note in this fine story of a boy growing up in the Florida Pine-lands. Chuck has a battle to wage with an enemy of too many American boys—polio. He wins it through the courage he derives from his love of wild creatures, and solves the problem of his career by choosing one that will repay his debt to his animal friends.

One of the delightful features of this book is its humor: the dry, kindly wit of Chuck's father, his mother's kindly teasing, and Chuck's own boyish impertinence. Another is the treatment of family life. This is a family whose members are kind but do not pamper, are considerate of each other as individuals with individual tastes; their love for one another is not demanding, but rather a flexible bond among them that is sensed throughout the book. Chuck learns much, in the little time we know him: that his family can understand that he hasn't the heart to shoot the creatures of the woods he loves; what is really important in Christmas giving; that his resentful attitude toward his older brother Frank's "loafing" was without kindness or consideration; that God can be found in the wonderful everyday happenings, and just the presence of nature around him.

There are fine values in the story beyond its action and adventure, and boys will like Chuck and the authentic and exciting background of the Florida wilderness in his story. For boys in upper grades and older.

When the Moon Is New

By Laura Bannon. Cloth, 48 pp., \$2.75. Albert Whitman & Co., Chicago, Ill.

Any child who has cherished the dream of becoming an Indian, with a name like Silverheels or Laughing Waters, will enjoy this small story of a small Seminole Indian girl, Rainbow Jumper. Life in the Florida Everglades is imaginatively blended with the tale of a lonely Indian girl who eagerly awaited the surprise that was hers when the moon was new. Rainbow Jumper, living in her father's camp, was lonely because the family camp was without the noise of children and dogs and chickens. When told that the new moon would bring a surprise to the camp, Rainbow hopped upon the idea of a sewing machine, the cherished item in every Seminole chickee.

(Continued on page 49A)



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Sturdy tubular-steel legs won't fold accidentally—thanks to the Samson Safety Lock! In 6- or 8-foot lengths, 30" wide. Now—at your Samson public seating distributor's.



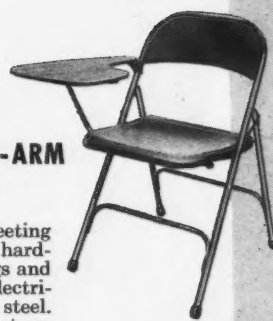
FREE! Folding Chair Buying Guide

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New Books

(Continued from page 46A)

Letters on Art and Literature

By Francois Mauriac. Cloth, 120 pp., \$3. Philosophical Library, New York, N. Y.

A collection of letters by France's great Catholic author and Nobel Prize winner discloses his crisp, incisive thoughts on a variety of topics. Mauriac enthusiasts will find intense interest in Mauriac's reflections on the death of Georges Bernanos, the Claudel-Gide correspondence, and the *Routier* youth movement. Letters to Albert Camus, Jean Cocteau, Pierre Schaeffer, Jacques Riviere, are equally interesting, and a number of light notes to unknowns add a sprinkling of the author's dry wit.

Creative Expression With Crayons

By Elise Reid Boylston. Heavy glossy paper, 100 pp., \$3.95. The Davis Press, Inc., Worcester 8, Mass.

This book, with sound creative art approach, tells how to introduce ideas to pupils, build and hold their interest, and guide and encourage them in doing creative art work. The art teaching philosophy, so clearly expressed in a readable and interesting style, is motivated with crayons—the most used and versatile of art media.

Mindful of the practical aspects of classroom art teaching, the author presents various methods of using crayons in a manner particularly appealing to teachers. Resist wash, crayon etching, crayon painting, crayon stencil, rubbed and transfer designs, and crayons in simple craft work are only a few of the many stimulating suggestions offered. Emphasis throughout is on developing creative leadership by teachers and on creative work by pupils.

The illustrations are typical examples of crayon drawings by children. They have been selected with care and offer a cross section of work at different age levels and stages of development. There are nineteen chapters and more than 100 illustrations. A readable and worth-while combination reference and instruction book for teachers, libraries, and parents, covering primary through junior high levels.

The Militant Life

By Stephane Joseph Piat, O.F.M., trans. by James Meyer, O.F.M. Cloth, 200 pp., \$2.75. Franciscan Herald Press, 1434 W. 51st St., Chicago, Ill.

In 43 brief chapters the author has outlined a very practical guide for militant action, or Catholic Action, as we are familiar with the term. Each chapter is crystallized common sense. Father Piat's virile language and timely applications are doubtless from a background of wide experience. Of great practical value to priests and religious, as well as the average Catholic layman.

Que Quiere Decir?

By George E. Starnes, and Herbert A. Van Scoy. Cloth, 174 pp., \$2.40. D. C. Heath & Company, Boston 16, Mass.

"The purpose of this book is twofold: first, to present a number of basic Spanish verbs to the student of Spanish in such a manner that he can acquire a knowledge of the variety of ideas which can be expressed by a single verb, and secondly, to present a limited number of English verbs which are very often poorly or incorrectly translated into Spanish. The authors have found in their years of teaching experience that students are prone to assign a single meaning to any given verb, and that only after years of study is a knowledge of the proper use of many verbs gained. In many cases dictionaries and reference books provide only very incomplete information. It has been felt that the logical approach to learning to use the verbs correctly is to present

at one time and in one place the various meanings and grammatical constructions necessary for a full understanding of the verb."

Part I offers abundant examples in Spanish context, followed by translation exercises in which the student may apply the information gained in the verb treatise. In Part II, examples are given in English followed by the Spanish translations. The text may be introduced at any level, preferably after at least one semester of formal grammar. The text is designed for conversational courses where a complete mastery of the verb is essential. An effort has been made to present the basic vocabulary and idiomatic expressions necessary for a practical command of the language.

Our Spanish Heritage

By Louis List. Cloth, 210 pp., \$2.40. D. C. Heath & Company, Boston 16, Mass.

This compact little book deals with Spain in

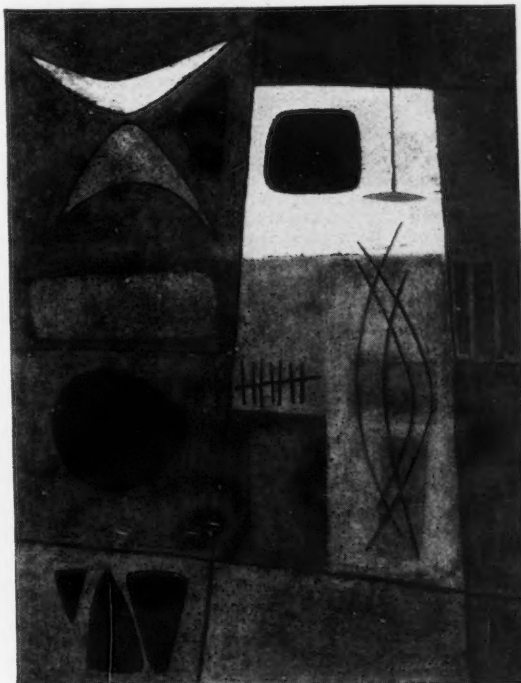
the continental United States of America and contains stories about Florida and our Southwest. The stories are informal, and, to quote the author's preface, "are intended to arouse the interest of the student in our Spanish heritage without heaping praise upon or finding fault with Spain and her institutions in the time of Spain's greatest glory. Let the exploits of the conquistadores and the deeds of the padres speak for themselves."

Primarily a reader, the first few stories are in the present indicative mood to encourage reading at an early stage, and the subjunctive mood is entirely omitted.

El Frijolito Saltón

By Arturo Torres-Rioseco. Cloth, 156 pp., \$1.92. D. C. Heath & Company, Boston 16, Mass.

(Continued on page 50A)



CRAYOLA abstraction by Lee Drechsler.
Exhibited at the Village Art Center,
42 W. 11th St., New York.

Working with Crayola Crayons has a fascinating appeal for me. I can do a fairly rapid "on the scene" sketch, and with a little more time spent in my studio for adjustments have a finished work. With 48 crayons (which may be intermixed) I have a palette that has no peer. Through the use of black and white the value range is infinite. I control the chroma or brilliance with washes of India ink and a blotter, which handily "retrieves" a stained glass effect. The textural quality is in the crayon itself, but is more or less dependent on the surface being used.

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New Books

(Continued from page 49A)

The adventures of Oscar, who is "El Frijolito Saltón." Short, amusing sketches of a little Mexican boy in an out-sized sombrero; his adventures are merry, and inductive to learning Spanish more accurately. Lessons for translation are included in the back of the book, together with a Spanish-English vocabulary for those words more difficult to translate. Primarily for reading fun.

The Catholic Church and Race Relations

By Rev. Paul J. Hayes & Rev. Ed. J. Hayes. Paper, 24 pp., 15 cents. The America Press, 70 East 45 St., New York 17, N. Y.

We describe this well-written pamphlet by giving two quotations:

"The Catholic who goes to Mass and receives Holy Communion on Sunday, and then during the rest of the week has an attitude of racial discrimination in any way, is living a contradiction, a sham Catholicity."

"Pray daily for the great intentions by our Holy Father the Pope, and pray constantly in union with the Saviour's prayer that all men may be one, as He and His Father are one."

A History of Philosophy, Vol. III

By Frederick Copleston, S.J. Cloth, 488 pp., \$5. The Newman Press, Westminster, Md.

The two earlier volumes of this inclusive work have established themselves as standard sources of information on the Catholic viewpoint of the history of philosophy.

This book takes up (1) the fourteenth century beginning with Durandus; (2) the philosophy of the Renaissance beginning with the revival of Platonism and ending with the development of

a political philosophy; (3) the scholasticism of the Renaissance.

The book is a lithographic reprint of the British edition and has not been revised to include additional American references.

Holiday Drawing Book

By Mary Black Diller. Boards, 128 pp., \$2.75. Pitman Publishing Corporation, 220 45th St., New York 36, N. Y.

This new approach to drawing is a very successful simplification of what some people think is a complicated art. The lessons are based on six basic shapes—circle, oval, triangle, rectangle, ellipse, and square. The child is shown how almost any object will, in general outlines, fit into one or a combination of these shapes. For convenience or interest, the lessons are grouped into classes suggesting the four seasons. There are boxes, flowers, persons, animals, birds, trees, leaves, etc.

Office Machines Course: Adding and Calculating Machines

By Peter L. Agnew. Paper, 124 pp. South-Western Publishing Company, Cincinnati 2, Ohio.

An introductory course, sufficient in scope for general business-education students.

Basic Sociology

By Eva J. Ross, Ph.D. Cloth, 432 pp., \$4. The Bruce Publishing Co., Milwaukee 1, Wis., 1953.

This is a very carefully planned introduction to sociology for college students. The author aims to supply only what is useful in a beginning textbook on sociology and to supply also the minimum information in related fields which constitute the essential basis for a study of sociology strictly so called.

The definitions and explanations of terms are presented quite clearly and should get the student off to a good start. Documentation and

explanatory footnotes are adequate and there is a complete index.

The chapters of Part One on *The Foundations of Sociology* are: Sociology and the Social Sciences; the Forms of Social Life; Community Organization; Human Inheritance and Personality; Theories of Inheritance; the Influence of Environment; Human Origins; and Social Process and Change. Part Two, on *Fundamental Institutions* has chapters on: Social Institutions; Marriage and the Family; Political Organization; Religion; Education; Property Ownership; the Organization of Work; and International Organization. Five appendices deal with: the Development of Social Thought; Christian Social Philosophy; How Heredity Works; Questions and Report Topics; and Bibliographies.

Full-Keyboard Adding Listing Machine Course

Second Edition. By Peter L. Agnew and Raymond C. Goodfellow. Paper, 72 pp. South-Western Publishing Company, Cincinnati 2, Ohio.

This second course is addressed to students who expect to specialize in the operation of full keyboard machines.

Applied Business Arithmetic

By Preston E. Curry and Edwin B. Piper. Cloth, 575 pp. South-Western Publishing Company, Cincinnati 2, Ohio.

This is the sixth completely revised edition of a book which high school business departments have found useful in terminal classes.

Father Tompkins of Nova Scotia

By George Boyle. Cloth, 234 pp., \$3. P. J. Kenedy & Sons, New York 8, N. Y.

College professor, priest, social reformer, originator of the famous Antigonish co-operative movement and of its valuable complementary social enterprises, Father Tompkins has been a leader in Canadian social, political, and religious life whose labors have profoundly affected Nova Scotia and all of eastern Canada. His undertakings have been the inspiration of numerous similar enterprises in other countries. The book is a popular biography which exhibits a deep understanding of the man's magnificent contribution to the happiness and prosperity of a neglected people.

The New Streets and Roads, Teacher's Edition

By Gray, Artley, Arbuthnot, Monroe, and Gray. Cloth, 320 pp. Scott, Foresman and Company, Chicago 11, Ill.

A completely revised *Guidebook* to accompany the *New Streets and Roads* reader in the Cathedral Basic Readers Series, and the *New Streets and Roads*, bound in one book for the teacher's convenience.

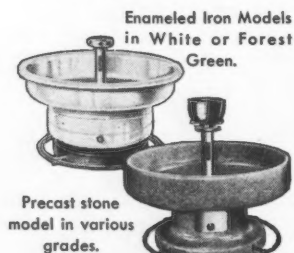
You Can Teach Music

By Paul Wentworth Mathews. Cloth, 178 pp., \$3.75, illustrated. E. P. Dutton & Co., Inc., New York 10, N. Y.

You can carry through a worth-while program of musical activities as part of your classroom teaching, the author says to elementary classroom teachers, even if you have no special musical skill and only a very limited knowledge of music. In common-sense, down-to-earth manner, this book tells teachers of each grade level just what to do, suggests the great variety of musical activities which may be carried out in her particular classroom situation, and gives a full list of materials and professional aids she may need. The book encourages not only learning and appreciation of songs and music already written, but encourages also the enrichment of musical experience through song interpretation, rhythmic activities, and simple composition—natural outlets of physical energy and imagination of children.

(Continued on page 52A)

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New Books

(Continued from page 50A)

Liturgy at Holy Cross in Church and School

By Sister M. Gabriel Burke, O.S.F. Cloth, 61 pp., \$2; heavy paper, \$1. Pio Decimo Press, Box 53, Baden Station, St. Louis 15, Mo., 1952.

At Holy Cross Church and School in St. Louis, Msgr. Hellriegel, the pastor, is widely known as an apostle of the liturgy. Priests and lay people from all parts of the country and from foreign countries visit the parish to observe the active participation of the congregation, including the children, in the liturgy. Sister Gabriel who has been teaching in this school, has written this detailed description together with a study of the principles involved as a master's thesis at St. Louis University. Pastors and teachers will want to study this booklet.

BOOKS RECEIVED

A Tugboat Toots for Terry

By Zillah K. MacDonald. Cloth, 64 pp., \$1.60. Julian Messner, Inc., New York 18, N. Y.

The story of a boy's experiences during one day on a New York Harbor tug. Combines real adventure with interesting information on the life of tugboat captains.

God on the Open Road

Paper booklet with summertime schedules of Masses (Sundays, holydays, weekdays), Confessions, novenas, and devotions in resort areas, large cities, and cathedral towns of North America. Published by and obtainable from Extension Magazine, 1307 S. Wabash Ave., Chicago 5, Ill.

Child Growth and Development Chart

Curriculum Committee for Health, Physical Education, and Safety in the Elementary School of Washington,

D. C. Two copies for \$1 may be obtained from Arthur C. Croft Publications, 100 Garfield Ave., New London, Conn.

Understanding Children's Play

By Ruth E. Hartley, Lawrence K. Frank, and Robert M. Goldenson. Cloth, 390 pp., \$3.50. Columbia University Press, New York 27, N. Y.

Stirring the Embers

By J. E. Moffatt, S.J. Cloth, 149 pp., \$2.75. The Bruce Publishing Co., Milwaukee 1, Wis., 1952.

A little book of brief readings and meditations for religious by one who has written many booklets of this nature.

Life Begins With Love

By E. Boyd Barrett. Cloth, 124 pp., \$2.50. The Bruce Publishing Co., Milwaukee 1, Wis., 1952.

A challenging presentation of the need for love of one's neighbor.

Our Saints

By Rev. Humbert Bonomo, C.Ss.R. Cloth, 365 pp., \$2.75. Vatican City Religious Book Co., Inc., New York 12, N. Y.

A selection of lives of the saints—about 8 to 14 for each month.

The Fatherhood of St. Joseph

By Rev. Joseph Mueller, S.J. Cloth, 248 pp., \$3.50. B. Herder Book Co., St. Louis 2, Mo., 1952.

This is a translation into English by Rev. Athanasius Dengler, O.S.B., of a work originally in German. It stresses the theological aspects of the subject.

Strengthening Our Foreign Policy

A summary, edited by Maxwell S. Stewart from *United States Foreign Policy: Its Organization and Control*, a report by a Woodrow Wilson Foundation Study Group. The summary is a 28-page pamphlet published, December, 1952, by the Public Affairs Committee, Inc., 22 East 38th St., New York City. Price, 25 cents.

The booklet reviews briefly the history of the part played in foreign policy of the President and the Congress.

It points out advantages and weaknesses of our system and makes suggestions for improvement.

Doing Something for the Disabled

By Mary E. Switzer & Howard A. Rusk. Paper, 28 pp., 25 cents. Public Affairs Committee, 22 East 38th St., New York, N. Y.

These authors say that it costs less than three fourths as much to retrain sick and crippled persons for useful work than to maintain them on relief for a single year. The training must be done at the local level, but physicians, therapists, and other necessary personnel are scarce.

Employment Outlook Booklets

Four reprints from the 1951 *Occupational Outlook Handbook* recently were issued by the U. S. Department of Labor. They are: *Employment Outlook in Printing Occupations*, 25 cents; *Employment Outlook in Metalworking Occupations*, 30 cents; *Employment Outlook in Mechanics and Repairmen*, 20 cents; *Employment Outlook for Air Transportation*, 20 cents. The booklets may be ordered from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.

Free and Inexpensive Teaching Materials for Science Education

Compiled by Benschen & Sanders. Paper, 48 pp. Supplement to *Chicago Schools Journal*, Jan.-Feb., 1953. Chicago Schools Journal, 6800 Stewart Ave., Chicago 21, Ill.

This is one of four lists issued by the *Journal* covering material available to elementary teachers in the fields of science, mathematics, social science, and language arts.

Moral and Spiritual Education in Home, School, Community

A program aid for P.T.A. groups. Paper, 32 pp., 25 cents. National Congress of Parents and Teachers, 600 S. Michigan Blvd., Chicago 5, Ill.

Le Loup De Gubbio

By Rev. Raymond Leopold Bruckberger. Cloth, illus., 89 pp., \$1.96. McGraw-Hill Book Co., New York, N. Y.

This delightful modern story of the Wolf of Gubbio has been provided with ample aids for study.

(Continued on page 54A)

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ADJUSTABLE TO FIT ALL STUDENTS: height of bookbox, height of chair, distance between.

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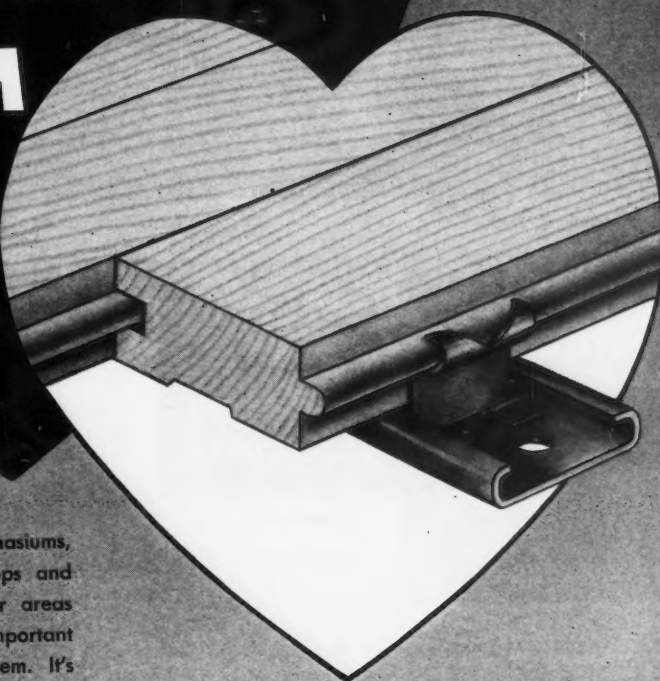
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New Books

(Continued from page 52A)

Sum of the People

A large map of the world prepared by the Catholic Students' Mission Crusade, Shattuc Ave., Cincinnati 26, Ohio.

By a scheme of shading, the estimated percentage of Catholics in the population of all the regions of the world is shown. The U. S. is in the 10 to 24.99 per cent group and South America in that of 50 to 100 per cent.

U. S. Government Films for School and Industry

A 1953-54 classified catalog, listing 2700 U. S. Government films which may be purchased by schools or industries from United World Films, 1445 Park Ave., New York 29. Purchase orders and requests for preview purposes may be sent to United World Films or to Visual education dealers.

Conclusiones De Manizales

The English text of the conclusions and recommendations formulated at the first Latin American Catholic Congress on Rural Life Problems, held at Manizales, Colombia, January 11-18, 1953. Paper, 29 pp., 25 cents. National Catholic Rural Life Conference, 3801 Grand Ave., Des Moines 12, Iowa.

Bulletin of the NCEA

Quarterly. \$3 per year. (Annual individual membership in the NCEA, including Bulletin, \$4.) Office of the Secretary General of the National Catholic Educational Association, 1785 Massachusetts Ave., N.W., Washington 6, D. C.

Vol. XLIX, May, 1953, No. 4, contains: "How Fares the High School Curriculum" by Sister M. Janet, S.C., Ph.D., member of the Commission on American Citizenship of the Catholic University of America; and "The High School Biology Course," by Rt. Rev. Msgr. U. A. Hauber, Ph.D., professor of biology at St. Ambrose College, Davenport, Iowa.

No. 5 (Aug., 1953) is the Proceedings and Addresses

of the 50th Annual Meeting. You need this bulletin which contains the papers read at the convention held at Atlantic City, April 7-10, 1953.

Scholarship Information Sources for Educational and Vocational Counselors

Compiled and published by Russell J. Fornwalt, vocational counselor of the Big Brothers Movement, 33 Union Square W., New York 3, N. Y. Price, 25 cents.

This is a list of sources of information regarding scholarships in all sorts of colleges and universities and a few secondary schools.

King Arthur and the Round Table

By Alice M. Hadfield. Cloth, 240 pp., illustrated, \$2.25. E. P. Dutton & Co., Inc., New York 10, N. Y.

The author sketches the history of Britain from early times and the Roman occupation, then summarizes the Arthurian legends.

Word Perception and Recognition

By Emmett A. Betts. Paper, 8 pp., 50 cents. Department of Psychology, Temple University, Philadelphia 22, Pa.

This is a reprint from *Education* for May, 1953. Its "chief purpose is to call attention to the sequence of perception of word forms." It calls attention to some of the difficulties found in an overemphasis on phonetics.

What's Engineering?

A booklet published by Stevens Institute of Technology, Castle Point, Hoboken, N. J., which explains quite clearly the duties, purposes, and necessary qualifications of an engineer. It is concluded with a presentation of the advantages of Stevens Institute.

Educators Guide to Free Films

This is the 13th (1953) edition, compiled and edited by Horkheimer, Foley, & Diffor. Heavy paper, 516 pp., 2574 titles, \$6. Educators Progress Service, Randolph, Wis.

A useful guide for teachers.

Educators Guide to Free Slidefilms

The 5th (1953) edition to this companion volume to *Guide to Free Films*. Heavy paper, 185 pp., 621 titles, \$4. Educators Progress Service, Randolph, Wis.

Occupational Outlook Publications

You can obtain a list of many reports of surveys of occupational outlooks from the Bureau of Labor Statistics, U. S. Dept. of Labor, Washington 25, D. C.

Islands of the Western Pacific

By Winnifred Lewis. Cloth, 320 pp., \$1.80. The Macmillan Co., New York, N. Y.

The Point Four Program

Edited by Walter M. Daniels. Vol. 23, No. 4 of the Reference Shelf. Cloth, 207 pp., \$1.75. The H. W. Wilson Co., New York 52, N. Y.

The Local School Facilities Survey

By Harold H. Church & others. This is the combined January and March, 1953 (Vol. XXIX, Nos. 1 & 2) of the *Bulletin of the School of Education*, Indiana University. It contains 104 pages and may be purchased for \$2 from the Indiana University Bookstore, Bloomington, Ind.

Committees concerned with planning a Catholic school building program may find this useful. Chapter headings are: Need for planning, the school survey, community background, estimating future enrollment, plant planning, transportation, financial resources, writing and interpreting the survey, bibliography.

Christian Democracy Europe's Hope

By Leonard J. Schweitzer. Paper, 72 pp., 25 cents. Ave Maria Press, Notre Dame, Ind.

A simple, brief exposition of the efficient work being done by Schuman, Adenauer, and De Gasperi as leaders of Christian Democracy and of the Christian Democrats in other countries.

Mental Health—Everybody's Business

By Katherine Glover. Paper, 28 pp., 25 cents. Public Affairs Pamphlet No. 196. Public Affairs Committee, Inc., 22 East 38th St., New York 16, N. Y.

Studying Children and Training Counselors in a Community Program

By Bowman & others. Paper, 144 pp., \$1.50. The University of Chicago Press, Chicago 37, Ill.

(Continued on page 57A)



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Safe... All Snyder grandstands and bleachers, with the exception of seatboards and footboards, are built throughout of structural steel, making Snyder Steel Stands Safer.

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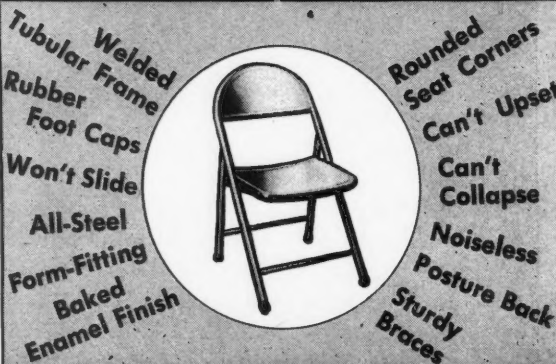
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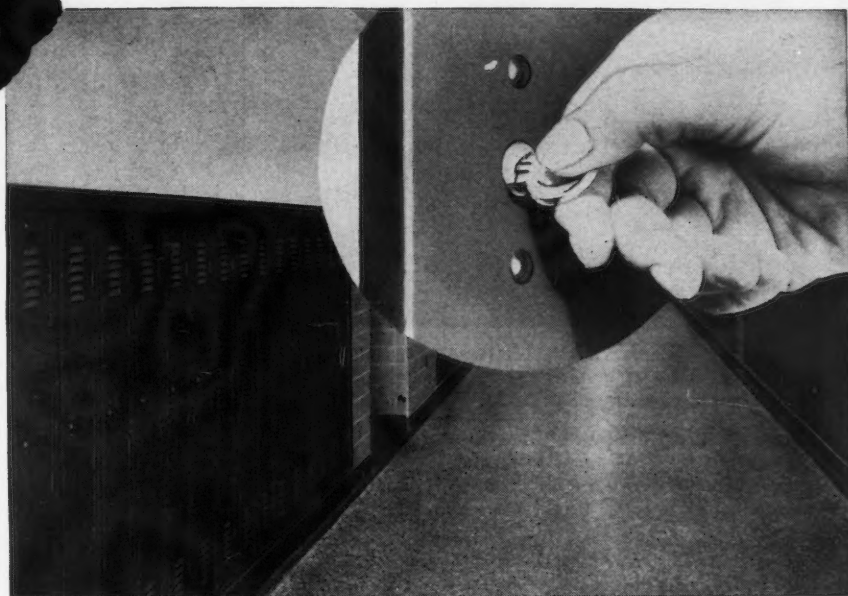
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Key-Control is another in the long list of school locker improvements developed for you at "Locker Headquarters." Berger—world's leader in lockers—offers a service that relieves you of every detail. Berger will plan and engineer the locker system you need... either Key-Control or standard... and take over all installation details right down to tightening the final bolt.

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Canadian Distributors: Thomas Allen, Ltd.
266 King Street West, Toronto 28, Ontario

New Books

(Continued from page 34A)

The Adventures of Kenji of Japan

By Albert J. Nevins. Cloth, 275 pp., \$2.75. Dodd, Mead & Co., New York, N. Y.

Full of true adventure is this story of a young Japanese farmer boy who, with his family, survived a flood and a typhoon, who lived a year as a destitute refugee in Kyoto only to be taken in finally by American missionaries and restored with his people to their farm. Full of real thrills. The authentic information on Japanese life and customs does not slow up the action. Children up to 13 or 14 will enjoy the book.

"Whom My Soul Loveth"

By Benedict Ballou, O.F.M. Cloth, 316 pp., \$2. St. Anthony Guild Press, Paterson, N. J.

Monthly holy hour reflections and prayers for priests and religious.

My Hay Ain't In

By Eddie Doherty. Cloth, 208 pp., \$2.75. The Bruce Publishing Co., Milwaukee 1, Wis.

"A big time newsman beats his deadline with eternity as he reports his greatest 'scoop.'"

Intercultural Education

By John D. Redden, Ph.D., and Francis A. Ryan, Ph.D. Cloth, 192 pp., \$3. The Bruce Publishing Co., Milwaukee 1, Wis.

This study by professors at Fordham University examines the meaning and the bases of intercultural education, its problems, and the means of promoting it in schools, and evaluates the work of UNESCO.

Worlds of People

Edited by Matilda Bailey & Ullin W. Leavell. Cloth, 511 pp., illustrated, \$2.20. American Book Co., New York 16, N. Y., 1951.

The eighth-grade book of the Mastery of Reading Series for junior and senior high schools.

Triumph of Grace

By Nicholas Schneiders, C.P. Paper, 48 pp., 15 cents. The Grail, St. Meinrad, Ind.

The life of Galileo Nicholini.

Our Mother: A Simple Mariology

By Emile Neubert, S.M. Translated by Peter A. Resch, S.M. Paper, 108 pp., 25 cents. The Grail, St. Meinrad, Ind.

A concise study of the life and the privileges of Mary and of devotion to her.

Intergroup Education in Kindergarten- Primary Grades

By Celia Burns Stendler & Wm. E. Martin. Cloth, 165 pp., \$2.50. The Macmillan Co., New York 11, N. Y.

A handbook for teachers which aims to show how we can build desirable intergroup attitudes. The authors acknowledge major assistance from the Anti-Defamation League of B'nai B'rith.

Your Orders Sir

By Robert C. Du Soe. Cloth, 192 pp., \$2.50. Longmans, Green & Co., New York 3, N. Y.

A juvenile novel based on the custom of our navy, at the beginning of the eighteenth century, of assigning a man or even a boy to command a privately owned ship.

Know Your Capital City

By Mary Willcockson. Paper, 45 pp., illustrated, 20 cents. Superintendent of Documents, U.S. Government Printing Office, Washington 25, D. C.

A history and description of Washington, and the District of Columbia for elementary and high school students and also for adults.

Fiddler Crab

By Mary Adrian. Cloth, 44 pp., \$2. Holiday House, New York 11, N. Y.

"A Holiday House Life-Cycle Story." This story has been written for the child to read himself. So for simplicity of exposition the life cycle of the Fiddler Crab is individualized, but not humanized. Illustrated by Jean Martinez, the story is interesting and scientifically accurate. The details have been checked by a member of the Department of Invertebrate Zoology of the American Museum of Natural History. For children from 6 to 9.

(Concluded on page 58A)

THE RIGHT POINT FOR THE WAY THEY WRITE MAKES STUDENTS' HANDWRITING EASIER FOR YOU TO READ

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New Books

(Concluded from page 57A)

Picture Parade

A 28-page monthly in colored comic format for elementary school students. The September issue is a story of atomic energy. October will be devoted to the United Nations, November to the American Indians, December to Christmas, etc. Published by Picture Parade, 101 Fifth Ave., New York 3, N. Y.

Big Brother Danny

By Jean Fiedler. Cloth, 46 pp., \$1.75. Holiday House, New York 11, N. Y.

A heart-warming story of Danny's adjustment to the birth of his little Sister, after first resenting her presence. Well told for children.

The Magic Ball From Mars

By Carl L. Biemiller. Cloth, 128 pp., \$2.50. Wm. Morrow and Co., Inc., New York 16, N. Y.

A "flying saucer" fantasy for boys and girls, 8 to 12.

Christmas Tree Sam

By Helen D. Olds. Cloth, 62 pp., \$1.50. Julian Messner, Inc., New York 18, N. Y.

"An Everyday Adventure Story." A warm and human story of Sam, his big brother Brad, Midnight, a pet bear cub, as Sam and his brother drive a truckload of Christmas trees all the way from Vermont to New York to sell at the wholesale market. Valuable in social studies for its information on the growth and development of the Christmas tree industry. For the middle grades.

Mr. Fullback

By William Campbell Gault. Cloth, 188 pp., \$2.50. E. P. Dutton & Co., Inc., New York 10, N. Y.

The story of two boyhood chums who were teammates on their high school football squad, how their ideals lead them to separate, each going to a different college for opposite reasons, and what happens when they face each other on opposing teams. This story not only shows the personal conflict between the boys, but the difference in

the college atmospheres as reflected in their attitudes toward football as a sport and as a prestige gainer.

Michael and Patsy

By Dorothy and Marguerite Bryan. Cloth, 64 pp., \$2.50. Dodd, Mead & Company, New York, N. Y.

Two adventures from the lives of two busy little terriers make enjoyable reading for the primary grades.

Historical Fiction

By Hannah Logosa. Fifth revised edition. Cloth. 280 pp., \$4. McKinley Publishing Co., Philadelphia 30, Pa.

This book is valuable for its completeness. Teachers of history will find the book extremely useful if they apply their own critical test to the respective entries.

World Facts and Figures (3rd ed.)

Paper, 40 pp., 25 cents. Columbia University Press, New York 27, N. Y.

Useful information on population, occupations, consumption of products, industry, arts, etc. A United Nations publication.

Shaping a People's Destiny

The Story of Eritrea and the U.N. Paper, 32 pp., 25 cents. Columbia University Press, New York 27, N. Y.

A United Nations publication.

Trail of the Little Paiute

By M. O'Moran. Cloth, 189 pp., \$2.50. J. B. Lippincott Co., Philadelphia, Pa.

This is the story of the adventures of Young Inyo, who led his old grandmother through the desert, back to her girlhood home in a California Mission. Girls will enjoy the book as much as will their brothers.

The Green Thumb Story

By Jean Fiedler. Cloth, 40 pp., \$1.75. Holiday House, New York 11, N. Y.

This "beginning to read book" tells how Peter learned how to plant and cultivate flowers in his bare, brown backyard. Well told and illustrated.

A Handful of Authors

By G. K. Chesterton. Edited by Dorothy Collins. Cloth, 221 pp., \$3. Sheed & Ward, New York 3, N. Y.

This book includes 57 essays selected from British

magazines and newspapers written between the years 1901 and 1932. Some of the essays are clearly book reviews but practically all of them represent Chesterton's keen insight into the current literature of his day. The book will be appreciated by students of English literature and will be read with gusto by all lovers of Chesterton.

Signs of Life

By Francois Louvel, O.P., and Louis J. Putz, C.S.C. Cloth, 134 pp., \$2.75. Fides Publishers Association, Chicago 10, Ill.

Teachers of religion will find inspirational material in this book in which the seven sacraments are explained as life-giving means for leading the Christian to God. Both the doctrinal and the ascetical elements are presented accurately but poetically. The ritual of each sacrament is fully explained.

The Birthday Party

By Ruth Jaeger Buntain. Cloth, 48 pp., \$2. Holiday House, New York 11, N. Y.

This is the story of Lucy Lee who searched after the owner of a birthday cake which she found on a sidewalk. Vocabulary, ideas, and illustrations make the book ideal for advanced first graders and second graders. The high "bookstore" price suggests the need of a lower cost school edition.

The Christianity of Sholem Asch

By Chaim Lieberman. Cloth, 276 pp., \$3. Philosophical Library, New York, N. Y.

Catholic critics of Asch's novels have pointed to the numerous theological misconceptions expressed by the author's heroes. The present book calls attention to distorted and even slanderous views of Judaism.

Arizona Hide-Out

By Frances McGuire. Cloth, 128 pp., \$2.50. E. P. Dutton & Company, Inc., New York 10, N. Y.

Two boys on their way to an aunt in Arizona notice suspicious-looking foreigners on the plane. A lost burro leads one of the boys to overhear a conversation between the foreigners and some cowboys concerning the purchase of a uranium mine for a nation unfriendly to the United States. How the boys prevent the sale and later take part in a great pioneer days celebration provides some thrilling incidents and a plausible outcome of a good yarn.



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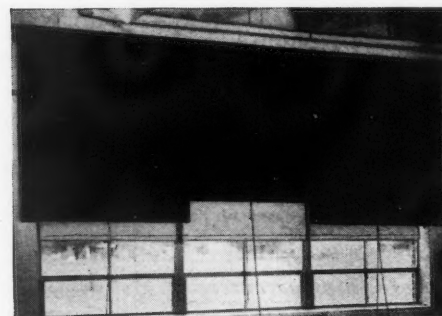
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NEW SUPPLIES AND EQUIPMENT

VinylBest Added To Gold Seal Line

Seventeen patterns in vinyl asbestos tile, embodying brilliant colorings in a high-styled swirl marble, have been added to the Gold Seal line of Congoleum-Nairn, Kearney, N. J. To be known as VinylBest, the item is being recommended for installation over, on, or below-grade concrete floors in contact with the ground, as well as over the usual suspended wood and concrete floors. It is a colorful, long-wearing floor for both commercial and home use.

Manufactured in the popular 9 by 9 squares, the complete line will include 13 patterns in $\frac{1}{8}$ -inch gauge, commercial weight tile, and 12 patterns in $\frac{1}{16}$ -inch gauge, household weight goods.

In addition to remarkable wearing properties, vinyl asbestos tile advantages include a high resistance to acids, alkalis, household grease, and vegetable fats.

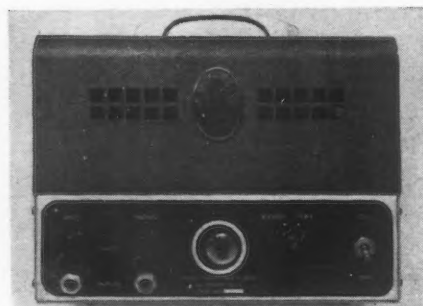
For further information write: *Congoleum-Nairn, Inc., Section C.S.J., 195 Belgrove Drive, Kearney, N. J.*

(For Convenience Circle Index Code 059)

Victor Introduces Mixer Magnesound

Victor Animatograph Corp., Davenport, Iowa, who introduced the first 16mm. magnetic recording and playback sound attachment—Magnesound—now bring Victor projector owners Mixer Magnesound, which records music and sound simultaneously.

Mixer Magnesound is the only magnetic recording attachment on the market; it can be used on all existing Victor 16mm. sound motion picture projectors. Like its predecessor, Mixer Magnesound lets you record, erase, and re-record as desired.



VICTOR ATTACHMENT

The Mixer Magnesound has individual inputs for microphone and phonograph. Both may be used at the same time for professional sound—voiced mixed with a musical back-

ground. There is a separate volume control for microphone and phonograph, allowing complete independence of volume selection. Bring-up music with voice fade-under cones are available at no increase in price. The complete unit includes amplifier, drum, carrying case, and microphone.

For further information write: *Victor Animatograph Corp., Section C.S.J., Davenport, Iowa.*

(For Convenience Circle Index Code 060)



OFFICE VALET RACKS

New Wall Rack For Coats and Hats

Vogel-Peterson Co., Chicago, manufacturers of Office Valet, Checker and Checkerette wardrobe equipment, announce four sizes of Office Valet Wall Racks in packaged units. This type of rack is mounted directly on the wall and can be positioned at various heights from the floor to accommodate different age groups.

These racks provide three spaced coat hangers and three individual hat spaces per running foot of length. They incorporate the basic principle of all Valet racks in that they save floor space, fit in anywhere, keep wraps aired, dry, and unwrinkled.

Being constructed of welded square tubular furniture steel, perforated and embossed shelves, the manufacturers claim for the Office Valet racks indefinite service under the severest usage. They are finished in three attractive colors of baked enamel—brown, gray, and green.

For further information write: *Vogel-Peterson Co., Section C.S.J., 1127 W. 37th St., Chicago 9, Ill.*

(For Convenience Circle Index Code 061)

Improved Nucite Glass Chalkboard

An improved glass chalkboard which has eliminated the problem of breakage, and which erases with remarkable ease, has been developed by the New York Silicate Book Slate Company, New York.

The newly announced Nucite board is made by fusing a colored vitreous material to the face of plate glass. A special glass tempering process gives the glass greater ability to withstand shock and injury and eliminates the possibility of shattering if breakage does occur. In event of severe injury, the glass may crack from top to bottom, but will not come out of its frame. A coating of mastic, applied to the back of the board, provides an added factor of safety against collapsing.

The vitreous enamel surface of Nucite boards has also been improved to give smoother, more durable finish than has been previously available. The new surface which takes a clean, legible chalkmark is easier to erase and keep clean. Light reflection and glare factors are held to a minimum. Guaranteed for the life of the building, Nucite is available in green and black.

For further information write: *New York Silicate Book Slate Co., Inc., Section C.S.J., 541 Lexington Ave., New York 22, N. Y.*

(For Convenience Circle Index Code 062)

"Blueprint For Action" Christmas Kit

Catechetical Guild, St. Paul, Minn., has done a very comprehensive job of compiling publicity activities and projects for "the campaign to promote the celebration of Christmas as Christ's birthday, and not merely another holiday. . . ."

The kit contains information on: Where Do You Start; Working With Civic and Other Groups; Who to Contact for Publicity; plus a long list of Special Activity Projects. Included also is the explanation of Christmas symbols such as the Advent Wreath and directions for its construction.

For a copy of this "Christmas is Christ's Birthday" Kit, write: *Catechetical Guild, Section C.S.J., 147 East Fifth St., St. Paul 1, Minn.*

(For Convenience Circle Index Code 063)

Scratched, Damaged Film Repair Service

Specialists who remove scratches, "rain," and other film imperfections are employed by Rapid Film Technique, Inc., New York.

Rapid's service includes two exclusive processes. *Rapidweld*, which they guarantee will remove scratches, finger marks, oil stains from both sides of film, restore flexibility to brittle film and repair faulty splices. *Rapid-treat*, their special formula for coating the emulsion side of new film to guard against scratches, staining, and brittleness that occur

(Continued on page 62A)

Treat Your Asphalt Tile Floors the New, Easy, Safe Way!

Now You Can Maintain Floors Daily
the magic HIL-SWEEP way
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1. Can be used with safety on Asphalt Tile and all other types of floors, also walls, furniture, woodwork, or any surface from which dust or loose soil is to be removed.
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5. Will not decrease frictional resistance.
6. **NON-FLAMMABLE**—has *no* flash point yet will not freeze. Rags saturated with the solution will not burn, eliminates fire hazard in use or spontaneous combustion of mop in storage.
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New Supplies

(Continued from page 60A)

through handling and projection. For pennies a foot—small fraction of the replacement value of the film—battered old film can be returned to useful service—or more important, irreplaceable, worn or damaged film negatives can be restored to perfect condition.

For further information write: *Rapid Film Technique, Inc., Section C.S.J., 21 West 46th St., New York, N. Y.*

(For Convenience Circle Index Code 064)

Filmosound Projectors For Heavy Duty Use

A new line of sound projectors, called the Filmosound Specialists, was announced recently by Bell & Howell Company, Chicago. The new projectors are designed for heavy duty use in schools, churches, and industry, where projectors must withstand many hours of continued operation.

The film handling parts of the projectors have sapphire surfaces to quadruple their life span. Field tests show that after running 1,584,000 feet of film there are no signs of wear. The full life expectancy of these parts is estimated to be 4.5 million film feet.

Included in the Specialist line are optical (conventional) 16mm. sound projectors in both a single case model with built-in 6-in. speaker (the Specialist Filmosound 285-CR) and models with 12-in. and power speakers.

A 16mm. magnetic recording projector comes in a single case (the Specialist Filmosound 202-CR) and with 12-in. and power speakers.

Cases for the Specialists are finished in two tones of blue. Like all Bell & Howell products, the new projectors carry a lifetime guarantee.

For further information write: *Bell & Howell Company, Section C.S.J., 7100 McCormick Road, Chicago 45, Ill.*

(For Convenience Circle Index Code 065)

New Book Cover Has Transparent Spine

Especially designed for easy selection of books, Bro-Dart Industries' new talented Plasti-Thene "Title-View" Text Book Cover has an absolutely clear spine. This enables students to see at a glance the title of any particular book without guessing or fumbling.

Molded to the heavy paper stock is a new durable, waterproof, plastic film that has been thoroughly tested and found tougher and heavier than any in its class—even impervious to most chemicals, including acids. Space is available on the front and back covers for imprinting school name and insignia in school colors or other desired illustration.

Neat, colorful covers of general design are in stock to brighten and protect old school-books as well as new ones.

For further information write: *Bro-Dart Industries, Library Service Division, Section C.S.J., 59 E. Alpine St., Newark 5, N. J.*

(For Convenience Circle Index Code 066)

(Continued on page 64A)

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Get more expression, better work from students when they use these traditionally better tempera colors. Smooth-flowing Prang Tempera is completely responsive to the brush... easy to use. Vivid live colors will not bleed, flake, crack. Boxed assortments of studio size jars in a complete palette of colors.



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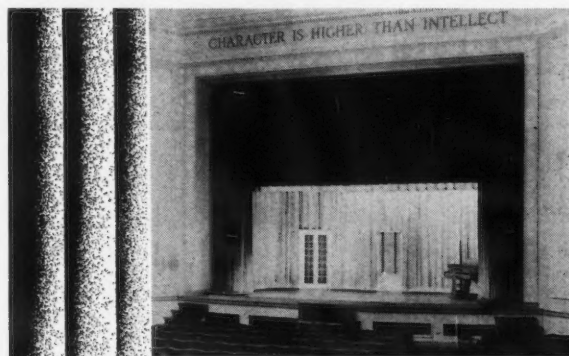
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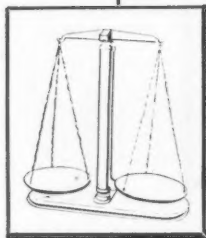
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— Father Gardiner

CONTENTS

- The Background
- Five Principles for Moral Evaluation
- "Realism" and Moral Evaluation
- Principles on the Function of Literature
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New Supplies

(Continued from page 62A)

Descriptive Material

★ Association Films, national distributor of 16mm. sound motion pictures, announces publication of its 39th annual catalog, "Selected Motion Pictures." More than 1400 subjects are described, grouped under 22 category headings, including 140 industrially-sponsored free loan films. More than 100 new films have been added to Association Films' libraries in the past year, including 36 industrial films. For copies of "Selected Motion Pictures" write: Association Films, Section C.S.J., 347 Madison Ave., New York 17, N. Y.

(For Convenience Circle Index Code 067)

★ Fresh off the press is a fall stylebook issued by E. R. Moore Co., world's largest manufacturer of girls gymnasium suits. This 16-page Stylebook shows all the popular Moore styles in full color. It has a fabric section with actual swatches attached, and the wide color choice is illustrated in miniature suits and shorts. Copies on request to: E. R. Moore Co., Section C.S.J., 932 W. Dakin St., Chicago, Ill.

(For Convenience Circle Index Code 068)

★ Allied Radio Corporation, Chicago, announces the fall release of its new 1954 catalog (No. 135), featuring an unusually large selection of radio, television, and electronics parts and equipment for use in schools, classrooms, laboratories, and shops. The 1954 edition of this electronics buying guide is the largest in the company's history — 268 pages listing over 20,000 items. Available, without charge, from: Allied Radio Corporation, Section C.S.J., 100 N. Western Ave., Chicago 80, Ill.

(For Convenience Circle Index Code 069)

★ The Maple Flooring Manufacturers Association has announced the availability of "Please Don't," a new folder which explains to the builder, contractor, and floor layer, the elimination of problems arising from expansion of kiln-dried hardwood flooring, caused by moisture absorption. The folder's two parts cover suggestions for installation and care of Northern hardwood flooring, with special emphasis on the allowance for expansion, damp season ventilation, and preliminary handling of hardwood before laying, with a list of simple precautions to take in handling hardwood flooring at the job site. Available from: Maple Flooring Manufacturers Association, Section C.S.J., 35 East Wacker Drive, Chicago 1, Ill.

(For Convenience Circle Index Code 070)

★ "The Care and Maintenance of Steam and Hot Water Unit Heaters," Bulletin 12, is being offered by the Industrial Unit Heater Association, Detroit. Also offered is "It Pays to Use Unit Heaters," Bulletin 14, which discusses the versatile nature of the modern unit heater and shows a wide scope of commercial, institutional, and industrial heating installations. Both bulletins are available from: Industrial Unit Heater Association, Section C.S.J., 2159 Guardian Bldg., Detroit 26, Mich.

(For Convenience Circle Index Code 071)

(Concluded on page 66A)

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- 318 Douglas Bldg., Seattle 1, Washington

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Provides direct answers to your students' questions concerning the priesthood—even those in the seventh and eighth grades—and encourages them in their decision about a religious vocation . . . a guidebook which describes the various stages of seminary life during the eight-year span from the weeks of orientation until the solemn climax of ordination. \$2.00

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INC.

New Supplies

(Concluded from page 64A)

Manufacturer's News

★ Binney & Smith Company, makers of Crayola Crayons and other Gold Medal products for art education and commercial use, are moving their offices from 41 East 42nd Street to 380 Madison Ave., New York. The company will occupy an entire floor (over 30,000 square feet) in this new, completely air-conditioned and centrally located 25-story office building which extends from 46th to 47th Street on Madison Ave.

★ Jarvis Gafford has been appointed district manager for the Milwaukee territory by the Hillyard Sales Company (Eastern) manufacturers of floor treatment products, it has been announced. Mr. Gafford follows in the footsteps of his father, J. Gafford, Sr., who has been district manager of the Chicago office for over a quarter of a century. A trained floor expert, Mr. Gafford joined the Hillyard staff in the late thirties, and has been serving the Chicago area for the past ten years.

★ Laidlaw Brothers have announced that Edward E. Keener joined their organization as an editor on September 1, 1953. Until June of this year, Mr. Keener was assistant superintendent of the Chicago public schools. He has had experience as an editor, as well as wide educational experience. He is the author of two series of English books in wide use throughout the country.

Catholic Children's Book Club

147 E. Fifth St., St. Paul 1, Minn.

Selections for November, 1953

Picture Book Group—P

The Heir to Christmas, by Patricia Gordon, Viking, \$2.50.

Intermediate Group—A

Hurry Home, Candy, by Meindert De Jong, Harper, \$2.50.

Older Boys—B

And Now Miguel, by Joseph Krumbold, Crowell, \$2.75.

Older Girls—C

A Chance To Belong, by Emma Atkins Jacobs, Holt, \$2.50.

Knowledge Builders—D

With the Bible Through the Church Year, by Richard Beron, O.S.B., and Mary Perkins, Pantheon, \$4.95.

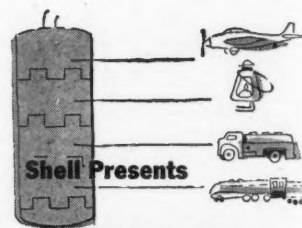
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From Children's plays to Mass Drama and Passion Plays, large selection of Christmas Plays. All approved by thousands of performances on parish and school stages.

New—"His Lips Were Sealed," 3 acts, one setting, mixed cast, 75¢.

Catholic Dramatic Movement
P.O. Box 1336 Milwaukee 1, Wis.



CRUDE OIL DISTILLATION

This fascinating movie strips away the mystery surrounding the basic process for turning crude oil into 1200 different products. It gives a simple, entertaining explanation of petroleum chemistry and the workings of a refinery's giant columns.

The 16mm sound film runs 13 minutes and is available

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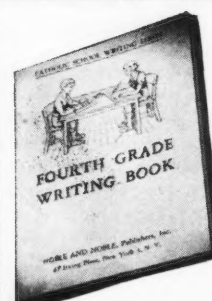


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THE CATHOLIC SCHOOL JOURNAL
100 North Broadway, Milwaukee 1, Wis.

November, 1953

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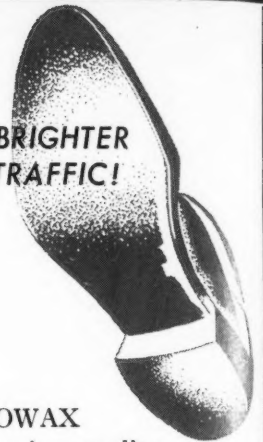
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